

J. Mill 18 Bowes Street

NONCONFORMIST.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 883.]

LONDON: WEDNESDAY, OCT. 1, 1862.

PRICE { UNSTAMPED .. 5d.
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MEMORIAL FUND.

FIFTH LIST.

	£	s.	d.
Amount previously acknowledged	101,088	16	11
Rev. R. W. Dale and Friends, Carr's-lane, Birmingham	804	8	7
Rev. J. E. Drove and Friends, Wincanton	600	0	0
Rev. John Hallett and Friends, Norwich	500	0	0
Rev. G. L. Herman and Friends, Chatham	500	0	0
Rev. H. Oillard and Friends, Derby, in addition to 800 previously acknowledged	500	0	0
Mr. J. Kemp Welch, London	500	0	0
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Rev. Caleb Scott, LL.B., and Friends, Lincoln	400	0	0
Rev. J. T. Davies and Friends, Merthyr Tydfil	320	0	0
Rev. John Burgess and Friends, Long Melford	307	1	1
Mr. Wright Mellor, Huddersfield	250	0	0
Rev. D. Anthony and Friends, Frome	240	0	0
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Rev. S. W. McAll and Friends, Macclesfield	171	8	6
Rev. Henry Cope and Friends, Walton	150	0	0
Mr. Charles Hirst, Huddersfield	150	0	0
Mr. Wrigley, Huddersfield	150	0	0
Rev. A. C. Wright and Friends, Malbourne	132	0	0
Rev. Joseph Perkins and Friends, Duxford	130	0	0
Mr. Thomas Hubbuck, Highgate	120	0	0
Mr. James Aldridge, Throop	100	0	0
Rev. G. C. Maitland and Friends, Sunderland (additional)	77	12	10
Mr. John Moody, Huddersfield	50	0	0
Rev. Philip Blinett and Friends, Jersey	26	0	0
Mr. T. Challis, Highgate	25	0	0
Mr. R. Wilkinson, Totteridge (additional)	15	15	0
Mr. J. Clark, Highgate	15	0	0
Rev. Charles Gilbert, Forest-hill	15	0	0
Rev. John Gianville, Hackney	12	12	0
Rev. Thomas Adam, New-town	10	10	0
Mrs. R. Atkinson, Sunderland (to make her pastor a life member of the Pastors' Retiring Fund)	10	10	0
Mr. Isaac Blythe, Terling	10	10	0
Mr. J. H. Lucking, Wandsworth	10	10	0
Mr. F. Adams, Highgate	10	0	0
Mr. J. H. Cuff, Highgate	10	10	0
Mr. T. Jackson, Highgate	10	0	0
Rev. C. Williams, Sibbertoft	10	0	0
Master G. Castleden, Stepney	5	5	0
Miss M. Castleden, Stepney	5	5	0
Miss Downs, Stepney	5	5	0
Mr. H. Thompson, St. John's wood-park	5	5	0
Rev. Henry Baker, Lewisham	5	0	0
Mr. Gower, Highgate	5	0	0
Mr. Haddon, Theddingworth	5	0	0
Mr. Harris, Theddingworth	5	0	0
Mr. Smeeton, Theddingworth	5	0	0
Mr. W. Smeeton, Theddingworth	5	0	0
Mr. Southcott, Highgate	5	0	0
Rev. F. S. Williams, Sibbertoft	5	0	0
Rev. E. W. Johns, Chalford	4	0	0
Rev. H. H. Scoullard and Friends, Belper	3	3	6
Mr. P. Weston, High Wycombe	3	3	0
Rev. W. Daniell, Great Ouseburne	3	0	0
Mr. John Smeeton, Theddingworth	2	0	0
P. G. Manchester	1	10	0

COLLECTIONS, AUGUST 24.

Birmingham, Edgbaston, Rev. G. B. Johnson	629	5	18
Halifax, Rev. W. Roberts	347	0	0
Ditto, Public Meeting, August 25.	180	0	0
York, Rev. J. Parsons	230	0	0
Highgate, with donations added, Rev. J. Viney	180	0	0
Northampton, King-street Chapel, Rev. G. Nicholson	124	15	0
Hopton, Rev. T. Cameron	120	0	0
Camden-town, Rev. J. C. Harrison	241	4	9½
Additional—Mr. W. Lelacheur	50	0	0
Mr. Roger Cunliffe	10	0	0
Mr. A. Ashton	2	2	0
Mr. Dalziel	1	0	0
	104	6	9½
Craven Chapel, Rev. J. Graham	100	0	0
Scarborough, Rev. R. Balgarnie	£40	0	0
Supplemental contributions	51	0	0
Stonehouse, Rev. Thos. Maund	48	0	0
Liverpool, Crescent Chapel, Rev. J. Kelly	38	10	0
Clairement Chapel, Rev. A. M. Henderson	32	0	0
Bradford, Rev. J. G. Miall	22	6	0
Westminster, Rev. S. Martin	21	5	6
Kentish-town, Rev. J. Fleming	21	0	7

APPRENTICESHIP SOCIETY.

At the HALF-YEARLY MEETING held at the CONGREGATIONAL LIBRARY, FINSBURY, on TUESDAY, Sept. 30, 1862, the following were the successful Candidates:—

	Votes
Kiddle, Emily Ellen	1,915
Hood, Carey	1,134
Hillyard, William	1,277
Slater, James	1,277
Bingley, Hannah	1,169
Roberts, Samuel	1,117

E. MANNERING, Chairman.

I. VALE MUMMERY, Hon.

W. WELLS KILPIN, Secy.

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A YOUNG LADY, having just completed her studies in a first-class school in the neighbourhood of London, wishes to MEET with a SITUATION either in a SCHOOL or PRIVATE FAMILY. She is competent to give instruction in the usual branches of an English education; also in Music, French, German, and Drawing.

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TO SCHOOLMASTERS.—A SCHOOLMASTER is required IMMEDIATELY for a VILLAGE SCHOOL in connexion with an Independent place of worship. Arrangements might be made, if married, for the WIFE to ASSIST in the GIRLS' SCHOOL. There are now in attendance from Eighty to Ninety Children, paying 2s. per week, with plenty of scope for increase. A cottage residence could be had, gratuitously.

Applicants will please give particulars of their experience, and gratuity expected beyond the children's pence, to Mr. Edward Moore, Eling, near Southampton.

TO MINISTERS.—The Principal of a superior Class School, situated in a beautiful and healthy suburb, north-west of London, will be happy to RECEIVE the SONS of MINISTERS at greatly reduced terms.

References to Ministers and others will be given.

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SYDENHAM HOUSE SCHOOL, ROCHFORD, ESSEX. Principal—Mr. GEORGE FOSTER. Terms moderate. Circulars at Mr. H. F. Hooton's, 31, Bush-lane, Cannon-street.

N.B. Rochford is half an hour's ride from Southend.

BRIDPORT, DORSET.—Mrs. CANNON (widow of the late Rev. Charles Cannon) offers her Establishment to the notice of those parents who desire for their daughters a refined education, based on pure Scriptural principles. The situation is peculiarly healthy.

Prospectuses sent on application, and references given.

C R A N F O R D H A L L S C H O O L, n e a r H O U N S L O W, W.

Pupils are soundly taught every branch of a business education. Terms moderate. An APPRENTICE or ARTICLED PUPIL WANTED.

Apply to the Principal, Mr. George Verney.

E D U C A T I O N in G E R M A N Y, Conducted by the Rev. A. DAMMANN, D.D., F.R.S., Member of the Evangelical Communion, and residing at HAMELN, near Hanover. This Institution, successfully conducted for the last seventeen years, affords rare advantages for young Gentlemen preparing for the Universities or commercial life. Particular attention is paid to the cultivation of the living languages, German and French being the medium of instruction and communication.

References are permitted to—
Rev. Dr. F. W. Krummacher, Berlin.
G. Adams, Esq., Montague House, Addison-road, Kensington.
Richard Birkett, Esq., Corn Exchange Chambers.
Henry Spisore, Esq., New Bridge-street, Blackfriars.
Sydney Williams, Esq., 14, Henrietta-street, Covent-garden.
Charles Miall, Esq., 18, Bouverie-street, Fleet-street.
T. S. Williams, Esq., The Grove, Balham.

T H E I M P E R I A L B A N K (L i m i t e d), 6, L O T H B U R Y, L O N D O N.

Current accounts opened with all persons properly introduced, and interest allowed on minimum monthly balances.

Money received on deposit, at call, or for fixed periods, at interest agreed.

Deposits of 10s. and upwards received from the public.

Investments made, and sales effected in all descriptions of British and Foreign securities.

The Bank takes charge of securities for parties keeping accounts, receives dividends on shares and English and foreign funds payable in the United Kingdom free of commission.

Circular Notes and Letters of Credit issued to all parts of the world.

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R. A. BENTHAM, Manager.

T H E G E N E R A L L I F E and F I R E A S S U R A N C E C O M P A N Y.

Established 1837.

62, KING WILLIAM-STREET, LONDON-BRIDGE, LONDON.

CAPITAL—£1,000,000.

The MICHAELMAS FIRE RENEWAL RECEIPTS are now ready, and may be had on application at the Head Office of the Company, or of any of its agents throughout the Country.

THOMAS PRICE, Secretary.

R O Y A L I N S U R A N C E C O M P A N Y.

HEAD OFFICES:—

29, L O M B A R D - S T R E E T, L O N D O N ;

AND

ROYAL INSURANCE BUILDINGS, LIVERPOOL.

The following is an epitome of the leading results shown at the Annual Meeting of Shareholders on the 8th of August:—

F I R E B R A N C H.—Large as the Revenue under this branch had become in preceding years, the year 1861 has produced a further increase of Fire Revenue, the Premiums having attained the sum of £92,402, being an increase in a single year of £9,425.

The Fire Revenue has more than doubled in the last six years, the total increase being upwards of £60,000, an advance by natural expansion which is probably without parallel.

The Government returns of duty place the Royal, as respects increase of business, at the head of the Offices.

L I F E B R A N C H.—The prominent feature is the increase and great amount of the new business transacted by this company, the sum assured under new policies alone for the past year amounting to £21,101.; exceeding by 70,000l. the new insurances of the preceding year, which again had shown a great advance on its predecessors.

This large amount of business (and upon which the current year shows a yet further advance) is believed to result from public confidence, and from the signal advantage the Life Branch possesses in being so lightly burdened; the Fire Branch, from its magnitude, bearing by far the larger share of the general expenses of management, an advantage few companies possess to the like extent.

THE TOTAL PAID-UP CAPITAL

AND

ACCUMULATED FUNDS OF THE COMPANY

WERE

CERTIFIED BY THE AUDITORS TO AMOUNT TO

£846,000.

PERCY M. DOVE, Manager.

JOHN B. JOHNSTON, Secretary.

HYDROTHERAPEUTICS.—BEN RHYDDING, ILKLEY.

THIS is one of the most complete Establishments in England for the reception of Patients and Visitors. For Prospectus, and detailed description of BEN RHYDDING, and its extensive grounds, apply to the House Steward, Ben Rhydding, Otley, Yorkshire.

BONUS YEAR.

U N I O N A S S U R A N C E S O C I E T Y,
21, C U R N H I L L,
A N D
70, B A K E R - S T R E E T, L O N D O N.

Instituted in the Reign of Queen Anne, A.D. 1714.

DIRECTORS, TRUSTEES, &c.

James Bentley, Esq.	Thomas Mills, Esq., M.P.
Daniel Britten, Esq.	J. Remington Mills, Esq., M.P.
Charles Charlton, Esq.	John Morley, Esq.
S. Preston Child, Esq.	John Rogers, Esq.
Beriah Drew, Esq.	Henry Rutt, Esq.
William Gilpin, Esq.	George Spencer Smith, Esq.
John Hibbert, Esq.	W. Foster White, Esq.
Thomas Lewis, Esq.	Samuel Wilson, Esq., Ald.

FIRE.

Common Insurance ... 1s. 6d. per cent.) when the sum Hazardous do. ... 2s. Cd. " amounts to Doubtful Hazardous ditto ... 4s. 6d. " 300l.

Farming Stock, 4s. per cent., if no Steam Engine is used on the Farm, or 5s. with the use thereof allowed.

LIFE.

Annual Premiums for Assuring 100l. at the following ages:—
20 ... £2 1 5 Premiums for Intermediate
25 ... 2 5 8 Ages may be obtained
35 ... 2 16 10 from the Secretary, or
45 ... 3 16 10 any of the Agents.
55 ... 5 6 4

BONUS—Four-fifths, or Eighty per cent. of the Office Profits are divided amongst the Assured every Seven years, thus giving them nearly all the advantages of a Mutual Company, but without any risk or liability whatever, which in Mutual Offices is borne exclusively by the Assured, and in the UNION by a large and influential Proprietary.

The accumulated invested capital now exceeds the sum of ONE MILLION sterling.

Prospectus and Forms of Proposal can be had of any of the Agents; or at the Chief Offices.

Applications for Agencies are requested.

W. B. LEWIS, Secretary.

G R E A T N O R T H E R N C E M E T E R Y,
C O L N E Y H A T C H.

The COMPANY now undertake FUNERALS of all classes, by RAILWAY or ROAD, at FIXED CHARGES, which may be ascertained and covered by a single payment, at the

OFFICES, 122, HIGH HOLBORN, W.C.

G R E A T N O R T H E R N C E M E T E R Y.

SUNDAY FUNERALS by RAILWAY, for the WORKING CLASSES.

A FUNERAL TRAIN will run from the COMPANY'S STATION in the YORK-ROAD, KING'S CROSS, every SUNDAY at Three p.m., and return at Five p.m.

CEMETERY CHARGES, including Conveyance of Body from the Company's Station to the Cemetery.

£ 0 17 0

FUNERAL COMPLETE, comprising the above, as well as supply of Coffin, Use of Two Cloaks, and Conveyance of the Body and Two Mourners from the House of the Deceased.

£ 2 5 0

ADDITIONAL MOURNERS RETURN TICKETS, 1s. 6d. each.

A MORTUARY

is provided at the Station, in which the dead may be deposited, and remain until the day of burial, FREE OF CHARGE.

HAND-BIERS

are provided by the Company for the Conveyance of Coffins to the London Station by the Friends of the Deceased, to save the cost of a Hearse Carriage.

For further particulars, and FREE RAILWAY TICKETS to View the Cemetery, apply at the

COMPANY'S OFFICES, 122, HIGH HOLBORN, W.C.

T H E A S Y L U M for I D I O T S, E A R L S W O O D,
R E D H I L L, S U R E Y, for the Care and Education of the Idiot and the Imbecile, especially in the earlier periods of life.

The AUTUMNAL ELECTION of this Charity will occur on THURSDAY, the 30th inst., at the London Tavern, Bishopsgate-street.

The Board of Management at the last election, in appreciation of the increased liberality of their Subscribers, augmented the number of cases to be elected, and in grateful acknowledgement of continued beneficence, as well as in compassion to the large number of applicants, have resolved again to advance upon the number of admissions, and to elect this time THIRTY cases—viz., FIVE FOR LIFE and TWENTY-FIVE for the ordinary period of FIVE YEARS, relying on the generosity of the benevolent to enable them to meet this additional responsibility.

There are nearly 340 children in the asylum. A large number are applying for admission, and the Board are anxious to extend the great benefits which this institution affords.

Contributions are earnestly solicited. Pamphlets illustrating the workings of the charity, and cards to view the asylum, may be had gratuitously on application at the office.

An Annual Subscriber has one vote for half-a-guinea, and an additional vote for every additional half-guinea; a Life Subscriber has one vote for life for five guineas, and an additional vote for life for every additional five guineas.

JOHN CONOLLY, M.D., D.C.L., Hon. Secretary.

WILLIAM NICHOLAS, Secretary.

Cheques and Post-office Orders should be made payable to Mr. William Nicholas.—Office, 29, Poultry, E.C.

SPECIAL AND URGENT

C H R I S T I A N B L I N D R E L I E F S O C I E T Y.

INSTITUTED 1843.

There is great distress among the poor blind—greater than any could believe, who have not the opportunity of visiting them at their homes. The Committee of the above Society earnestly solicit AID from the benevolent to enable them to relieve the sufferings of this much-afflicted class. The benefits of the Society are open to all distressed blind people of good moral character. Subscriptions or donations will be received by the London and Westminster Bank and its branches; by H. E. Gurney, Esq. (Overend, Gurney, and Co.), Lombard-street; or by John Gurney Fry, Esq., 14, St. Helen's-place, Bishopsgate; or by the Hon. Secretary (Mr. Cox), 100, Borough-road, S. This Society has no salaried officers; the whole of the money contributed, except the lowest possible sum for expenses, is distributed by the members of the Committee among the aged sick and destitute blind. See article in the "Times" of the 22nd of January, relative to the management of benevolent societies. Subscriptions or Donations will be acknowledged in the "Times" and other newspapers.

A N A P P E A L to the F R I E N D S of H O M E M I S S I O N .

H O M E M I S S I O N A R Y S T A T I O N,
C H U R C H S T R E T T O N, S H R O P S H I R E.

The District embraces Leekwood, Capperton, All Stretton, Eaton-under-Heywood, Tickerton, and Church Stretton.

The facts in connexion with the above District are as follows:—

It embraces a distance of thirteen miles, with a population of above 4,000, with no Dissenting Chapel in the whole District. The inhabitants, though irreligious, manifest a great desire to hear the Gospel preached; and, with the Divine blessing, much good has resulted from the labours of a Missionary among these cottagers and villagers. Extract of Journal for twenty months:—Religious services held, 260; tracts distributed, 2,000; hours of visiting, 1,500; number of copies of the New Testament given, 50.

The work of the Missionary is to visit the cottages, to read the Scriptures, and pray with the sick, distribute religious tracts, and hold religious services in the cottages at times as opportunity affords.

He has to depend for support in his arduous labours to the sympathy of Christian friends in the district and from other places. A piece of ground has been purchased for the purpose of erecting a Free Independent Place of Worship for these poor cottagers, in which they will have the Gospel of Christ preached to them—a place much needed. Therefore the friends now appeal to the friends of Home Missions to aid them with donations to carry out the above undertaking. The expense of its erection will cost 250l.

References can be obtained from Mr. Thomas Beaman, All Stretton; Mr. Robert Lewis, All Stretton; Mr. R. Burgwyn, Pensilvania.

All communications and donations addressed to the Missionary, the Rev. Mr. Cooper, All Stretton, Church Stretton. Shropshire, September, 1862.

THE Nonconformist.

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CONTENTS.

ECCLESIASTICAL AFFAIRS :	
The South Wales Libera-	tion Society
The Liberation Society	in South Wales.....
Religious Intelligence.....	832
CORRESPONDENCE :	
Lancashire Distress	833
The Wife of the Rev.	
J. S. Moffat	833
The Liberation of the	
Rev. Sella Martin's	
Sister and Children..	833
Sectarian Modes of	
Doing Good	833
Foreign and Colonial ..	831
The New Archbishop of	
Canterbury.....	835
Postscript	835
LEADING ARTICLES :	
Summary	836
The Maryland Invasion	836
The First Harvest.....	837
Dragged into a Whirl-	
pool	837
Another Substitute for	
Cotton	838
Having One's Own Way ..	838
The Rev. Dr. Legge on	
the Chinese Question ..	839
The Civil War in America ..	810
The Distress in Lancashire	
and Cheshire	840
Garibaldi	841
The Rev. W. Ellis at	
Madagascar	841
Miscellaneous News	842
LITERATURE :	
Recent Sacred Verse ..	842
The Map of South Aus-	
tralia	842
A Sky-Clock	843
Books Received	843
Law and Police	843
Gleanings	844
Births, Marriages, and	
Deaths	844
Markets	844
Advertisements	845

Ecclesiastical Affairs.

THE SOUTH WALES LIBERATION CONFERENCE.

WE give in our present number as full an account as our space will permit of the Conference of the Liberation Society held last week at Swansea for the district of South Wales. With a view to circulate in England the important information laid before that Conference at its successive sittings, we hope to be able to present to our readers in future numbers of the *Nonconformist*, the several papers read on the occasion, illustrative of the rise, progress, position, prospects and duties of Nonconformity in the Principality. The care which was evidently bestowed on the collection and classification of facts relating to the subject, the great ability displayed in the treatment of them, and the spirit of earnestness which pervaded these documents, warrant us in believing that they will be acceptable to the friends of religious equality in this kingdom; and in commanding them to attentive perusal. We regret that no report, however full and accurate, can adequately represent the tone of intense religious determination which characterised the proceedings. Suffice it to say that a fire has been kindled which, in the course of a year or two, will burn in the hearts of the Welsh people in every county in Wales, destroy the dross of tradition and prejudice which has hitherto paralysed their public action on the questions involved in State-ecclesiasticism, and temper their courage and their zeal to the high service which their religious history and its striking results evidently devolve upon them.

The Conference was an eminently auspicious initiation of a movement from which we may reasonably anticipate most important consequences. We do not mean to suggest that Wales has been hitherto wholly unconcerned in the most prominent question of the present age. She has at all times extended a welcome to the representatives of the Liberation Society who have visited her—she has always sent able and active delegates to its Triennial Conferences—she has contributed a respectable quota to its funds—and she has actively assisted in some of the special enterprises in which from time to time it has been engaged. But Welsh Nonconformity has never yet organised its great comparative strength on the question of political churchism. Partly because it was fully engaged in extending and consolidating its evangelistic conquests, partly because its thoughts had never been seriously turned to the subject, but mainly, we believe, because no adequate effort had been made to enlighten its judgment, enlist its conscience, interest its sympathies, and arouse its enthusiasm on the objects sought by the Liberation Society, its action has been but fitful, desultory, and partial, and its attitude timid, subservient, and unworthy of itself. With a

political Church dominating all the religious sects, but ministering to the spiritual wants of none but the gentry and their immediate dependents—a dead failure regarded as a religious institution, a grinding tyranny in its political bearing—the people of the Principality cannot but have something to say on the question of Church Establishments, albeit they have left it unsaid. For the most part Dissenters, the best practical exponents of the sufficiency of willingness, to whose exertions, in fact, the moral and spiritual culture of the whole population is due, the Welsh people are entitled to be heard in the councils of the nation, and are fully capable of speaking in tones which will command respectful attention. To induce them to assume their rightful position, and to put forth their powerful influence, was the main object of the Conference at Swansea—and that object, we rejoice to believe, will be fully and speedily realised.

We are the less apprehensive that this expectation will be disappointed because the Conference at Swansea comprised amongst its members what may be fairly designated the religious Directorate of South Wales. With exceptions too trivial to deserve mention, the entire machinery by means of which the minds of the people of that important district are reached, and their hearts swayed, at least to public ends, is in the hands and under the direct control of gentlemen who were then present. Steps have been already taken to translate into Welsh, and to disseminate broadcast over the country, a report of the proceedings of the Conference, including the papers read before it—and this will be energetically followed up by such publications as the South Wales Committee may deem best calculated to enlighten and to interest the popular mind. It is difficult to calculate beforehand the moral effect of such an effort. Their religious literature constitutes the chief part of the literature of the Welsh people—they are enthusiastically fond of their own language—they take a deep interest in the reading provided for them by their spiritual guides, in whom they place implicit confidence. For months to come, it may be anticipated, the question of their own Church Establishment, and of their relation to it as Nonconformists, will engross a large share of their thoughts, and will be a prominent topic of conversation and discussion. South Wales, it may be reasonably expected, will be thoroughly leavened before long with anti-State Church principles, and will constitute a powerful wing of that army which is in motion to emancipate Christianity from political thralldom.

We place great reliance, moreover, on the practical results to which the deliberations of the Conference were anxiously directed. Gatherings of picked men such as that assembled at Swansea, are prone, as every one knows, to be divested by the excitement of the moment from the matter-of-fact business they are got together to transact, and to give to eloquence much of the time which might be more profitably occupied with solid work. When such is the case, a great impression is produced, but it speedily evaporates, leaving nothing but exhaustion behind it. We are happy in being able to testify that our friends in South Wales cautiously avoided this snare. They were more intent upon constructing suitable machinery to be plied with vigour when the Conference should separate, than to indulge in the evanescent entertainment of enthusiastic talk. It is plain to us, that they were resolved upon signalising the occasion by deeds rather than words. We think they succeeded. Of course, no organisation of their forces beyond one of a rudimentary character could then and there be constructed. But that which they did create, contains within it, we verily believe, the pregnant germ of all that the future will require. It is worth remembering that in Wales all the materials which the friends of religious equality can desire, exist in abundance. The work to be done is simply that of vivifying them. The population is predominantly Nonconformist—their convictions are of the right order—their interests are in

favour of the issue towards which they are summoned to contribute their proportion of effort—and all the agencies by which a successful appeal may be made to them are in the hands of those who favour the movement. The first step has now been taken—the first practical decision has been arrived at. We anticipate a progress of unexampled rapidity.

THE LIBERATION SOCIETY IN SOUTH WALES.

Our readers are already aware that a Conference and three public meetings were held in Swansea last week, having for their object the furtherance of the purposes of the Liberation Society. It was largely attended by ministers and laymen. The Conference on Tuesday and Wednesday was held in Pell-street Chapel.

Mr. Miall, the Rev. H. Richard, and Mr. J. Carvell Williams, attended as a deputation from the Executive Committee of the society, and were on all occasions exceedingly well received by the Welsh friends. And it may here be stated to the praise of the Nonconformists of Swansea that they gave ample hospitality to the numerous visitors present at the meetings from all parts of Wales. The nature of the feeling that was displayed, may be inferred in part from the circumstance that the Conferences were held in the English Primitive Methodist Chapel; the English public meeting in the Welsh Calvinistic Methodist Chapel—the most commodious building in the town, and where the meetings of the British Association were held when that learned body assembled at Swansea; and the Welsh public meeting in one of the Baptist chapels.

FIRST DAY'S CONFERENCE.

Mr. JOHN BATCHELOR, of Cardiff, was chosen to preside over the first sitting of the Conference, which was commenced with a devotional service, conducted by the Rev. H. Richard and Dr. Daniel Davies.

The Rev. J. Davies, of Aberaman, and the Rev. J. T. Davies, of Merthyr, having been appointed secretaries to the Conference,

The CHAIRMAN rose, amidst general cheering, and said:—

The object which this conference has been convened to promote is thoroughly to arouse the Principality to an august sense of the importance of the conflict in which the Liberation Society has been for so many years engaged, and to decide upon the best mode by which the Welsh people can assist in achieving the objects for which that society has been established. These objects are well known, and so are the principles upon which the organisation for attaining them is founded. In its literature, and on its platform, the Liberation Society has always and uniformly openly avowed its object to be the disavowal of the unhallowed connection between the Church and State, and it has declared that its existence will cease, only, when everywhere on this realm religion shall be liberated from all State patronage and control. (Cheers.) In fact, its name implies everything it seeks, and although its adversaries deny the simplicity of its aims, and the honesty of its declarations, still it avers that its object is what we have stated it to be—nothing more, and not one tittle less. (Cheers.) Its organisation is also as simple as its object. Every man—be he Episcopalian or Dissenter, Jew or Gentile—who believes it wrong for the State to establish and form of religion, or every known form of religion put together, and contributes to the funds of the society, becomes a member with the single privilege of electing the council for the conduct of its affairs. There are no secret ramifications—no affiliated societies—no intricate deep-laid schemes and purposes. All is clear, simple, and above-board. Every transaction, pecuniary and otherwise, is faithfully published, challenging the criticism of the world. This is the society at whose instance you have been invited to take part in these proceedings. This is the society which to-day, by its honoured representatives, Messrs. Miall, Richard, and Williams, demands from you every assistance it is in your power to render. Will you give it? (Cheer.) Give it not only by the voice but by the heart and by the life? (Renewed cheers.) This is a question requiring great deliberation before you reply. The issue is a momentous one, and to many who may be disposed to engage with impulsive enthu-

siasm, one involving serious personal consequences. (Hear, hear.) For the sake then of getting at sound conclusions let us examine it for a moment or two. You are asked to help in effecting the liberation of religion from all State patronage and control. Is this an object worth achieving? or is it one for which you are called to make any personal sacrifices? If religion is dear to you, and you are convinced that the progress of religion in the world has been and is being retarded by the alliance of the Church with the State, then loyalty to the religion you love demands that you should seek to disavow that alliance, whatever be the sacrifice it involves. Thus the question comes home to the conscience. What are your matured and most serious convictions on this subject? You must have read all history in vain if you are not satisfied that the working of State Churches has on the whole been disastrous and detrimental to the best interests of humanity. (Hear, hear.) For what does history prove if it does not prove this?—that State Churches everywhere and at all times have not only failed to promote the ostensible object of their establishment, but have uniformly persecuted and impeded the Christian operations of those without their pale. Of no country may this be said more emphatically than of Wales. No country ever presented a fairer field for the operations of the State-Church principle, and never was there a country in which it has so egregiously failed. The State found Wales with a poor, ignorant, immoral superstitious population scattered over barren mountains, and sprinkled amongst barely cultivated valleys. There was no massing here and there of people quickening it into commercial, intellectual, and benevolent societies. A few hamlets nestling on the mountain side, a few villages sleeping in the vale, and a few towns scarcely worthy so dignified a name, crouched under the walls of battlemented castles. Here, then, if anywhere, State agency for promoting the Gospel would be expected to succeed. But did it? Most assuredly not. A century had well nigh passed since the State had undertaken the task, but Wales, poor Wales, was ignorant, immoral, superstitious, irreligious, still. King and Queen usurped the functions of the Pope in vain. Bishop and priest tried their pompous rites and their solemn incantations, but in vain. The State emptied its purse and filled its prisons, but all, all in vain. People and teachers were alike, presenting one of the most appalling spectacles ever seen in the world. From whence came help? From without. It is true that John Penry stood up at the national altar, and denounced the corruptions of the Church; it is true that upon consecrated ground he lifted up a standard against the iniquities which were inundating the land, but there were few to hear and none to follow Penry. Those who heard withheld and condemned him. The Church, who should have hailed him as an apostle and a deliverer, cast him out, imprisoned, and murdered him. It is true that the vicar of Llandover, by a pure, holy, and zealous life, gathered thousands in august cathedrals, and beneath consecrated domes; and, under the blue vault of Heaven, more august and holy, still announced the glad tidings of the Gospel. But it is also true that the good vicar was looked coldly on by his brethren, and was unsupported by his Church, nay more, although not martyred like Penry, he was prosecuted for his godliness. Help came, however, but it was help from without. Whence came it? Not from the palace of kings, not from the high courts of Parliament, it came not in the wake of dashing cavaliers, nor from the castles of the great. No stately hierarchy was commissioned to bring it. It came not ushered in with pomp, and pageant, anthems, and the sound of the trumpets. Whence came it? From the low and despised conventicle. (Cheers.) The Church of the State, with all its power and wealth and honours, was too small for the bursting souls of its few godly men, but the conventicle raised by the honest voluntary labour of poverty-stricken men was found spacious enough to enclose the world. (Cheers.) Although greatly tempted, I must not pursue this subject lest I trespass upon the province of Dr. Rees, who, in a paper which he will presently read, will most probably continue my sketch, showing how 200 years ago and more Nonconformity started into being, how it struggled, how it lived, how it worked, and how it has gloriously triumphed at last. I cannot, however, pass on without expressing my opinion that history presents no stronger proofs of the marvellous efficacy of the voluntary principle, no greater arguments against the corrupting principle of a State Church than are presented by the history of the Dissenting Churches in Wales for the last 200 years. Nor in this belief am I at all staggered by the fact that notwithstanding her failures and her corruptions the Church still exists as by law established, and flourishes too in her own peculiar way. She exists because the politician wants her for the purposes of statecraft, and not because she is needed by the Divine for promulgating the truth. She flourishes because the good of her communion emulate the active charities of Dissent, and because she now relies less on the power and wealth of the State, and more upon the piety and energy of her clergy, and the voluntary offerings of her people. (Cheers.) In fact, the Church of England now exists in spite of her alliance with the State, which had well-nigh crushed her, and flourishes only because in her millescent operations she has adopted the principles of the adversary she despises. (Hear, hear.) In seeking therefore to dissolve the alliance between Church and State we seek not only that which is consistent with the interests of religion, but that also which is consistent with the practices of the Church itself. If there are now new fields to be won, and new deeds of mercy to be done, she no longer bends a suppliant knee at an earthly throne for so many legions to accomplish it—she no longer, or but rarely, dips into the coffers of the State for its unhallowed wealth. She now bows down to the Great Head of the Church alone, and gathers as her reward the votive offerings of her children surpassing the weightiest gifts of kings. If we except the wealth with which she has been endowed and the privileges of the patronage, there is now but little left in her alliance with the State but bondage. Year after year this bondage will become more galling. The political necessities of the State, if not the convictions of Parliament, will draw the purse-strings tighter and tighter, so that at last the subjects of union will disappear, and nothing be left but the traditions of the past and a chain speedily to be riven. (Applause.) The Liberation Society, however, is not satisfied to wait for the Church to break her own bonds. So vital a question do they deem it to Christianity—so important its bearings in relation to the freedom of the human race, that they are determined at the earliest moment, by means

of the pulpit and the press, the platform and the polling-booth, to achieve their object. They have no hostility to Episcopacy as such. (Hear, hear.) They have no enmity to those clergy "whose hearts are warm, whose conduct and who lives coincident—exhibit lucid proof that they are honest in the sacred cause." They have nothing but the best of wishes for all Churchmen. They do not wish to supplant the Church. What they contend for is, that all State Churches are wrong, politically as well as religiously. That they have failed everywhere. That they have impeded the spread of true religion. That they have been inimical to civil and religious liberty. That whatever their creed, the Established Churches have always been persecuting Churches. That whatever they may have been in the past, whatever their modification now, in principle they are bad—radically, unredeemably, necessarily bad. Believing this, the Liberation Society is anxious to obtain your cooperation in the great work they have undertaken. (Cheers.) I will leave to the deputation the task of telling you of the severe conflict in which they have been engaged for years, and of showing in what way you can best assist them. I crave for them no noisy, but yet hearty, earnest, patient attention. And in the discussions which will follow, allow me to express the hope that a dignified but cheerful solemnity will be the prevailing spirit, as best befitting our objects and our aims. Let us, above all, avoid undue asperity and uncharitableness. As we are sincere and single-minded ourselves, let us fully believe in the sincerity and single-mindedness of our opponents. Let us meet each other, if we differ, with gentle courtesy. Let us treat our adversaries with manly forbearance. Let there be argument for argument, but for falsehood, nothing but disdain. By thus listening, and by thus entering upon the discussions of the day, we shall best secure the object we have in view. To secure this excellency of spirit, we have only to remember that we are "about our Master's business," and that in doing His work we should be actuated by His loving and forgiving, and, therefore, winning spirit. (Hear, hear.) As to the result of this Conference, I am certainly anxious not for that which is more immediate, but for the more remote. I have little doubt but that the Principality, on this occasion, will be worthy of its history and of the long list of spiritual heroes canonised in the affections of its people. (Cheers.) But I must confess that I have considerable solicitude lest the impressions of the hour should prove evanescent and fruitless. I have seen many such gatherings as this. I have listened with others to many such a thrilling speech as we doubtless shall hear to-day. I have seen mind after mind subdued by its reason and captivated by its eloquence. I have seen soul flashing out against soul, until there appeared but one spirit surging into tumult. And yet that spirit ebbed away. The wrong that appeared all but overwhelmed, remains to this hour a monument of broken purposes, and of the evanescence of popular resolves. Sincerely do I hope, however, that our resolves will be more enduring, and that in years to come we shall not be ashamed of the part we have taken in this assembly. (Cheers.) The conflict in which you are asked to engage has occupied many years already, and in all probability will occupy many years again before we finally triumph. We therefore want, as the result of this conference, intelligent, energetic, lasting assistance. We care less for numbers, for we already more than half divide the kingdom, than for real, hearty, conscientious workers. We want to carry our operations into Parliament. We want to more than divide the Legislature. We want every borough and county of Wales in which Dissent outnumbers their opponents, to record that fact at the polling-booth. We want more members like the hon. member for Swansea. ("Hear, hear," and cheers.) To do this you must see to it that your names are not only on your church registers, but that they are likewise at the proper time inscribed on the poll-book, and in the right place. This subject, however, will be dwelt upon at the afternoon meeting; therefore I pass on. I have with rapid survey swept over the field of our discussions. Let us, as much as possible, keep within this programme, for by doing so alone shall we bring out really useful, practical results. Several plans or modes by which your assistance may be rendered available, will be submitted for your consideration. I commend them to your judgment. Calmly review them as regards their adaptability to the genius of the Welsh people. If you find them fitting modes of action, then adopt them with the determination that they shall succeed. Sacrifices you will have to make, but they will be as nothing compared with the sacrifices made by your forefathers. We have every encouragement to press forward. Of late years, buttress after buttress of the State-Church has fallen. The hour will soon strike for the assault. The friends of the State-Church are rallying for the last effort, but it will be all in vain. Religion shall be free; and in the hour of the full and complete emancipation of religion from all State patronage and control, no voice will be louder, no song lovelier, no thankfulness more devout, than that of the Church itself. Churchmen and Dissenters, in that hour, will join in one sublime litany of praise and thankfulness to that God who in His own good time shall have perfected their freedom. (Loud cheers.)

The Rev. T. REES, D.D., of Swansea, read a very interesting paper, "On the Church Establishment in Wales in relation to the Welsh People." He appealed to the early ecclesiastical history of the country to show that the people of Wales were in a condition of moral degradation until the rise of Nonconformity, when a great change was speedily produced, although Dissent had originated and grown under the most unfavourable circumstances in the Principality. The State Church had gained much ground in Wales since the commencement of the present century, but even this was owing to the augmented power and vitality of Nonconformity, for wherever Dissent prevailed most the State Churches were attended by the largest number of people. The Episcopal Church possessed in Wales about 1,150 places of worship, and twenty-six per cent. of the population. On the Census Sunday of 1851 it was found that 908,505 persons were at the various places of worship, but only 174,947—a little more than one-sixth of that number—attended the services of the Established Church. The proportion of Churchmen to Dissenters throughout the principality was one to eight. The total number of places of Dissenting worship was 3,000, furnishing accommodation for

sixty per cent. of the population—a larger number by three per cent. than it was computed could be expected to attend upon the public services of religion. The position of the Establishment did not arise from want of pecuniary means, for it appeared that the income of the Church of England in Wales amounted to some 400,000*l.* per annum, but was, in his judgment, the manifest and necessary result of its relations with the civil power. The people called it the Church of England, and assuredly it was not the Church of Wales, and never would be while it continued upon its present footing.

The Rev. Dr. DAVIES, of Haverfordwest, moved the following resolution upon Dr. Rees' paper:—

That the Established Church in Wales is not now, and never has been, the church of the Welsh people, that it has been upheld and its revenues have been expended for political rather than for spiritual purposes; that the means of religious instruction which it has provided have been utterly inadequate and altogether unadapted to the circumstances and feelings of the population, who, but for the voluntary efforts of unestablished religious communities, would have been left to perish in ignorance and irreligion. That the extent to which—notwithstanding the comparative poverty of the country—places of worship have been provided, ministers of the Gospel maintained, and numerous religious agencies kept in successful operation, demonstrates both the ability and the willingness of the Welsh people to meet their own spiritual necessities without the intervention of State authority and the expenditure of State sources.

The Welsh, it has been truly said, were a nation of Nonconformists. They had never taken kindly to the Church of England. The soil and air of wild Cambria did not seem to suit it. The Welsh did not own the Church of England, and he supposed they never would own it. At the present time, taking the population of Wales, including Monmouthshire, for they did not give up Monmouthshire, though it was included in an English circuit—they were quite willing to hand over the rogues and thieves to be dealt with by their English friends, and should be quite willing to hand over the Church of England with them—(laughter)—he said, taking the population of Wales, including Monmouthshire, they would find it to be something like 1,286,000. Out of that population, there were about 290,000 members in communion with four of the most prominent Nonconforming denominations. There were, probably, 350,000 who were attendants at the services of the various Nonconformist places of worship. They had almost half of the whole population of Wales in connexion with these four denominations only. Add the attendants at their Sunday-schools, and they would have more than two-thirds of the whole population immediately connected with Nonconformist churches and congregations. If they looked at the remainder, it would be difficult to tell who were members of the Church of England, but he was willing to give up all the remainder to them. He had said this to show that the first part of the resolution was entirely true, and might be most fully sustained. With regard to the pecuniary support given to religious institutions, and the contribution to religious societies by the Nonconforming bodies—he was glad to find in Dr. Rees's paper exactly the statistics he had himself put down. The number of places of worship in Wales was about 3,000; and, supposing they took 500*l.* as the average cost of these buildings, they had a property worth about a million and a-half of money as the result of voluntary contributions. (Hear, hear.) It was true that there were debts on many of their places of worship, but in a few years they would be swept off. The Nonconformists of Wales still contributed—including the schools—about a quarter of a million of pounds annually towards religious objects. He had, in the calculations which he had made, mainly taken the denomination to which he himself belonged, not numerically the strongest, nor the richest, in Wales. These great results had sprung from small beginnings. If, again, they looked at the multiplication of chapels, he thought their expenditure on that score had almost reached its highest point. In Pembrokeshire he found there were chapels in every district except one, and in that one part the people were almost heathens, and it would, he hoped, be one of the centres of the future efforts of the Nonconformists. And Pembrokeshire was a sample, probably, of all the other Welsh counties. Chapels had been planted everywhere. In a few years they would have as many as they required, and the question would then arise, what was to be done with the contributions of the people? The answer was plain. There would be education to be provided for the children, school-houses must grow up by the side of their chapels, they must have houses for their schoolmasters; and what power would not the money they expended give them if they used it wisely. The day was not distant, he believed, when Nonconformity would be still more powerful in Wales than it was at the present moment. The English Establishment in Wales was an anomaly and an injustice. (Hear, hear.) The Nonconformists had done a good work, and they had done that work because there was no one else to do it. There was a time when the Church of England had all its own way. And what did it do? Nothing—worse than nothing. It was a curse instead of a blessing. The resolution, of course, spoke of the Church as a system, not of individuals. There were many excellent Churchmen, and he had not a word to say against them. On the contrary, he rejoiced in all that was done to promote religion. But, as the Church had learned from Dissenters how best to promote the spiritual welfare of the people, let Dissenters see to it that Churchmen did not now surpass them in activity and zeal.

The Rev. W. MORGAN, of Carmarthen, seconded the resolution without making a speech. The Rev. H. RICHARD, in supporting the resolution, expressed the great pleasure he had in seeing so numerous, powerful, and influential a meeting. The object of the Conference, he presumed, was not

so much to produce conviction as to derive means for reducing conviction into practical action. Up to the present time, Wales, thoroughly Nonconformist as it was, had done nothing worthy of the numbers and influence, and zeal, and liberality of the Dissenting communities, in the great movement for religious liberty. (Hear, hear.) Doubtless there was much to be said in mitigation of this apparent apathy. Hitherto, they had been busily engaged in other work, and had done it with a completeness which had had no parallel in any part of the world. Wales at this moment was better provided with the means of religious instruction than any other country on the face of the globe. This, no doubt, was the proper course—spiritual life first, and ecclesiastical organisation afterwards. But, now that the first had been accomplished in so eminent a degree, the second should be commenced. He would not for a moment think that the churches should be diverted from their spiritual work—for their strength and usefulness consisted in the vitality and earnestness of their piety; but much more might be done than had been done hitherto in aiding the Liberation Society to give effect to the great and essential principles which it advocated. Look at the Church-rate question in Wales. There are now in the principality about 827 parishes; and from a Parliamentary paper published in September, 1859, he found the following facts stated in reference to Church-rates granted or paid in Wales. 82 parishes made no return; 409 reported that the expenses of worship were met by church-rates only; in 10 parishes by church-rates and endowments; in 173 by church-rates and voluntary contributions. So that in 592 parishes out of the 827 the element of Church-rates existed. In a Parliamentary paper published in 1856, consisting of returns from incumbents and churchwardens, in reply to the question whether Church-rates had been refused or not, there were many answers like these:—"Rates have never been refused in this parish within the memory of man;" "Never refused or objected to in this parish, although the inhabitants are principally Dissenters;" "Have never been refused in this parish, but are always collected and cheerfully paid by all;" "Never refused, but reluctantly paid by several parishioners." Such facts showed plainly enough that the Dissenters in Wales had not taken the position they were entitled to take in resisting this particular exaction. (Hear, hear.) He hoped that the result of this conference would be to give a new and powerful impulse to Nonconformist zeal and energy, so as to bring into practical operation the principles that were widely diffused throughout the community. (Cheers.) Hitherto there had been grounds for the complaint that Welsh warmth of feeling did not produce its proper fruit, in consequence of a want of persistency of purpose and of suitable organization. Depend upon it, if the Nonconformists were united there was no county or borough in Wales but might return Liberal members to the House of Commons; and he did trust that a resolute effort in this direction would be one of the practical results of the conference. (Cheers.)

The Rev. STEPHEN PRICE, of Abersychan, said that twenty years ago he made a resolution that he would never pay Church-rates, and the consequence had been that no Church-rate was now imposed upon the parish in which he lived.

The Rev. T. PRICE, of Aberdare, believed that Church-rates might be abolished in nearly every parish in Wales if the Dissenters would join in a united opposition.

The Rev. THOMAS REES, of Crickhowell, said that Church-rates had been successfully opposed in his parish for several years.

The resolution was carried unanimously.

The Rev. T. THOMAS, D.D., of Pontypool, read a voluminous and eloquent paper on "The Importance of developing the Power of Welsh Nonconformists to promote the Liberation of Religion from State Patronage and Control." In the course of his observations Dr. Thomas said he anticipated that one result of this conference would be the revival of the cry about "political Dissenters"; but were not politics the morals of nations? and what was a political Dissenter but a Christian Nonconformist honestly doing his duty to God and man? (Cheers.) While those who sought to brand them with this name were themselves intensely political in every respect—theirs being a political Church politically governed—the policy of Nonconformists now must not be merely defensive but aggressive, and they must not be merely defensive but aggressive, and they ought boldly to declare their conviction that the union of Church and State is repugnant to the will of God, hostile to liberty of conscience, incompatible with the religion of Christ, and injurious to the highest interests of mankind. (Cheers.) Let the Welsh, at all events, resolve to get rid of Church-rates; from Monmouth to Milford, from the British Channel to the Irish Sea, let the cry be, "No rate."

At the close of this paper the conference adjourned for dinner, and re-assembled at three o'clock; Mr. Alderman PHILLIPS, of Swansea, in the chair, who expressed his hearty sympathy with the principles and objects of the Liberation Society. He had for a great many years been a member of the society, and although it had been subjected to many attacks, and characterised by some disgraceful epithets, he had on no occasion felt ashamed of it, and trusted he never should. (Cheers.) It was an entire mistake to suppose that the society sought to injure the Episcopal Church—(Hear, hear)—on the contrary, it endeavoured to benefit and strengthen that Church by removing its fetters, and at the same time take away a fertile source of social discontent. He wished

for the society the most abundant success, and hoped that the effect of this Conference would be its obtaining a much more general support from the Welsh people. (Cheers.)

The Rev. C. SHORT, of Swansea, moved, and the Rev. B. EVANS, of Neath, seconded the following resolution:—

That inasmuch as in the Principality of Wales an immense majority of the population dissent from the Church established by law, and the efficiency of the voluntary principle has been more decisively attested than in other parts of the kingdom, this Conference believes it to be the bounden duty of Welsh Nonconformists to strengthen the hands of volunteers in other parts of the kingdom by putting forth such systematic efforts as will deepen conviction in the minds of their own countrymen in favour of the liberation of religion from State patronage and control, and will enable them to exert their combined influence on the public mind and on the legislature of the country.

Mr. E. MIALL, rising to support the resolution, was loudly applauded. He said:—

I have looked forward to this Conference with a good deal of earnest anxiety. I never had a doubt that in Wales, and especially in South Wales, we should have a gathering out of which would proceed to Wales in general, and even beyond Wales towards England, an expression of earnestness and intelligence, and even of enthusiasm, calculated to do good service to the cause on behalf of which it was expressed; but I do not think it is precisely the object that we have in view at the present time. You do not need instruction. Those who are before me now thoroughly understand all the primary principles upon which our association is based. It would be a work of perfect superfluity to attempt to demonstrate to you who are constantly showing to others that Christianity is an appeal to the tenderest sympathies and deepest susceptibilities of the human heart, and that any attempt to advance that appeal by wielding the power of the sword is so utterly incompatible, so perfectly inconsistent with the object that you have in view, that you might as well try to cover a thought with a glass tumbler. The two things are so irreconcileable, the spontaneous emotions of the heart, and the response to the command of law, that no man, unless he had been previously blinded by some reference to system, could for a moment, imagine that that Gospel which appeals to us through the humanity of Christ as the visible manifestation to us of the purposes of God for winning our souls back to him, could be advanced in any way by human law, which can only employ coercive measures in order to accomplish the objects which it has in view. These things you teach constantly, I have no doubt, and in these things the Welsh people must be pretty well instructed. But now, with all this knowledge, with this clear comprehension, with this earnest interest in it, there has been admitted by all the speakers this morning, and probably would be admitted by the whole of this meeting, that there is a strange want of correspondence between the power you put forth and the thoughts that you have in your mind. Nonconformity in Wales could do anything it pleases. (Hear, hear.) In Wales you are victorious, you can do as you please. You are just at that point at which your power could be made to tell to the advantage of the Church, not only in Wales, but all over the kingdom. Just at that point you might, for all that has been done by Nonconformity in Wales (excuse plain speaking—[Hear, hear]), have been an almost perfectly unanimous nation of State-Churchmen. I do not attribute this to a want of honesty or a want of courage. I think that hitherto you have not, as it were, worked up to that mark. You have been doing other things, and you have done them well, and now this duty seems to me to devolve upon you. You will take this in hand, if I mistake not, and if you will take it in hand, notwithstanding the hints that were thrown out this morning about your want of persistence, my belief is that when once Welsh Nonconformity makes up its mind to be felt in the Principality it will be felt. (Cheers.) We come to ask this especially, because we want it. I speak now simply of the external aspect of things. Of course there are deeper and more thoroughly religious ones upon which it would be almost unnecessary to insist in this assembly, but, as to the external aspect of things, we want Welsh Nonconformity to act now as something like a diversion in the great battle going on. Because we know that the duty for which Nonconformity in Wales seems to be appointed by Divine Providence can be fully and efficiently performed. You have all the convictions of the country on your side. We are in a very different position in England. The wealth of England is against us; the middle classes of England, just in proportion as they get wealthy, get detached from Dissent, and fall aside into the more fashionable Church. It is a proverb amongst us that three generations of carriage-folk never continue to be Dissenters. All the influences of the world are in favour of the world's exposition of Christianity. (Hear, hear.) We have no right to complain as though some strange thing has happened to us; for in some form or shape it has always been so, that where the influences of society are all concentrated, thither even religion has a strong tendency to wend. So it is with regard to the Church of England. We have not only wealth to contend against, but we have likewise a stirring up of earnestness in even the laity of that Church. Our successes have frightened them, they do not know what they have to contend with, they have not taken the pains to thoroughly master the subject which we have placed before them. They have listened to the ravings of archdeacons and bishops, and other dignified clergymen, in their charges, and in their sermons, and pamphlets; that our object is simply to overthrow their Church, and establish ourselves as it were upon the ruins of it. (Laughter.) I have no hesitation in saying that the supporters of State Churches are stronger than we are in all external qualifications. Our strength does not lie in position and rank. It consists, first, in the truth of our principles; and, secondly, in our entire dependence upon Him who gave us those principles to watch over their progress, and to give them the ultimate victory. This is the only thing upon which we can fall back when all the middle-class of society is roused against us, and we are regarded in the light that the *sans culottes* of the French Revolution were regarded by the respectable classes of society, as if all our plans were of the basest character, springing from the most avaricious motives, and tending to the overthrow of all that upon which religion is based. Now, if Nonconformity in Wales

were to do its duty, and stand up and say, "Be these men what they may, their principles are such as we honour and approve, we stand by those principles, and more than that, we have hitherto treated them only passively, we should now treat them actively, they have been our shield before, we will have them and use them as our sword and our spear," very great things would be achieved. There are two ways in which you Welsh people could help us. I think it was Dr. Rees, this morning, who was speaking on the subject of Church-rates. We do not attach very much importance to the subject of Church-rates as a question, though it is certainly very humiliating to have pecuniary exactions inflicted upon you by another sect for the purpose of maintaining her own methods and form of worship. If Wales were to come forward and say, "We will have no more Church-rates here, let the Legislature do as it please, we pay no more rates in Wales," that would settle the question, not only for Wales, but everywhere else. (Cheers.) This is one thing that you could do; it would want, of course, not merely enthusiasm at public meetings, but organisation, with some one to direct it. I have often been almost incredulous at the amount of patience manifested by you gentlemen in Wales. It is well that the elephant does not know its own strength, for if it did, where is the man that would be able to guide him? Nonconformity is an elephant in Wales, and the Church of England is only poor humanity. If you had known your strength, you would not have submitted to much of the harsh treatment you have received. With regard to the general question, I may say we are coming upon times of trial and general solicitude to those who take an interest in the principles we advocate. We have not been taken by surprise. We have always predicted that whenever our influence went home upon the Establishment and shook it, that then all the power of the Establishment would be put forward in order to accomplish a permanent triumph over us. What Nonconformity wants of Wales is this—to be able to express itself in that place appointed by the constitution of England for opinions to find their proper value and weight. You have very few grievances to get rid of; that is not what you would agitate for, it is the status and position of the Church of Christ that you want to elevate. There are many people who seem to regard the object of the Liberation Society as political. I believe it is one of the most religious ones that can be taken up and carried out in the present day. To accomplish the objects of the society, in Wales, you would want the patient labour of man, just as you have, at the time of an election, a committee away from all excitement, who can count votes, and know what influences are brought to bear upon voters, and provide counter influences. Then you have to see that Nonconformity has a proper representation in the House of Commons. You are a part of the nation; why should not you have such a definite distinctive representation of your own that would at once mark your mind in reference to political and ecclesiastical matters as these hills round about mark the physical face of the earth? Now, if this Conference should result in some such conclusion as this, it will not have been held in vain. All the time spent here will be worthless unless it shall result in some practical working, which, with organisation, will accomplish the end we have in view. I do earnestly trust this meeting will condense into something that shall remain. It only wants that things should be put into the right shape. I believe that although we have hitherto had some reason to complain of Nonconformity in Wales, we shall be able to look upon it for the future as a herald of approach, making a way for the triumph of our principles. (Cheers.)

The resolution was carried unanimously.

Mr. CARVELL WILLIAMS, one of the deputation, then read a paper on "Welsh Nonconformity as represented in the House of Commons." It commenced by imagining the perplexity of some future historian who should compare the facts of the religious census of 1851, as regards Wales, with another class of facts revealed by the division lists of the House of Commons, which showed that the Welsh representation was but in the smallest degree leavened by the Nonconformist element, and that Welsh Dissenters were either unconscious of the latent power at their command or were strangely negligent of their duty. Mr. Miall's motion for the disendowment of the Established Church was supported but by two Welsh votes out of thirty-two, while ten Welsh M.P.'s voted against it. In the three leading divisions on the Oxford University Reform Bill, Mr. Heywood was supported by only eight, six, and seven Welsh votes, ten Welsh M.P.'s voting in favour of the Church's monopoly. So also in the divisions on the Cambridge University Bill, three members, and in one division only one M.P. voted, in support of Dissenting rights. A more recent measure, the Qualification for Offices Bill of Mr. Hadfield, received the support of only three Welsh members; and but eight voted for Sir Morton Peto's Nonconformists' Burials Bill, which would have enabled Dissenting ministers to speak by the side of the open grave words of consolation to the bereaved members of their flocks, while twelve Welsh votes were recorded against it. In fact, out of seven questions occurring during the last few years, there were only two in respect to which the Welsh vote, as a whole, was not thrown into the scale of ecclesiastical exclusiveness. Mr. Dillwyn, whose courageous and intelligent advocacy of the rights of Dissenters had made the whole Nonconformist body his debtors, had been more fortunate with his Endowed Schools and Charitable Trusts Bill, for he had been backed by twelve votes against ten; but were even twelve votes adequate? Much of the laxity of the Welsh Liberal M.P.'s was the result of abstinence from out-door agitation. Where external pressure had been applied the result was different. Thus the votes in favour of the Church-rate Bill had risen from ten to seventeen, just because it was known that Dissenters were determined in the matter. Still, comparing the Welsh Dissenting population with that of England and of Scotland, there ought to be twenty-five instead of seventeen Welsh votes for abolition. In every case but two, those who opposed the bill represented constituencies in which Dissenters largely preponderated.

There were, no doubt, explanatory circumstances, such as the number of Dissenters who were either not voters or were dependent, and the number of landowners in the counties was but small, and they were mostly State-Churchmen; yet counties had already been won from their opponents by attention to the register, and also by the action of building and land societies. It was a fact that Dissenters had actually gone back, for several seats once held by Liberals were now in the hands of their opponents, who often were unopposed, though the Dissenters in the constituencies were very numerous. The writer concluded by adjuring Welsh Dissenters to resolve that this state of things should exist no longer, and that Nonconformity in Wales should be adequately represented in the House of Commons.

Dr. EVAN DAVIES then moved the following resolution, which was seconded by the Rev. THOMAS PRICE:—

That this Conference is of opinion that Welsh Nonconformity has never been adequately represented in the House of Commons—that while the population of Wales contains a much larger proportion of Dissenters than is to be found in England, Ireland, or Scotland, the relative number of their Parliamentary representatives is much less than in either of those countries; and that, even of those Welsh members who attach themselves to the Liberal party, the majority are in the habit of treating questions deeply interesting to the friends of religious liberty with culpable remissness; that this Conference is constrained to admit that, for these reasons, the Parliamentary influence exerted by Wales for the advancement of the voluntary principle has been comparatively small, and, having such a conviction, the Conference is earnestly solicitous that practical steps should be taken for so improving the Welsh representation as to bring it into harmony with the views and feelings of the population.

The Conference then adjourned, upon the motion of Mr. PRICE, the decision upon the resolution being left till next day.

A vote of thanks was given to the chairman.

ENGLISH PUBLIC MEETING.

On Tuesday evening at seven o'clock a public meeting was held in the Welsh Calvinistic Methodist Chapel, Park-street, that will hold from fifteen hundred to two thousand people, and it was filled with a most respectable audience.

Mr. Evan Mathew Richards presided. The Rev. M. JONES engaged in prayer.

The CHAIRMAN said he was glad to see so large a meeting assembled to welcome the deputation from the Liberation Society, which had thought fit to select Swanses for the place of its first conference in Wales. With much confidence he had, a good while ago, identified himself with this society, and he had observed ever since that the movements of its executive were characterised by peace, by law and by order. (Hear, hear.) He felt when he joined the society that it was necessary for the Nonconformists to have some central organisation, because without it they were almost powerless. Those persons who had studied the politics of this country for the last twelve years must have observed that the operations of the Liberation Society had proved of signal advantage to Nonconformity and religion. (Hear, hear.) While attending the Conference during the day he certainly feared lest the Nonconformists of Wales should speak in too laudatory a tone of their doings, because there were many things that they could do but had not done. He had, therefore, listened with delight to the practical remarks of Mr. Miall, who had pointed out not only the necessity of Nonconformists in Wales knowing their power, but of their learning to exercise it. The time had certainly come for them to make themselves felt. (Hear, hear.) Mr. Carvell Williams had followed Mr. Miall, with the still harder logic of facts, and showed that though 78 per cent. of the population of Wales were Dissenters, for all practical purposes they were powerless in St. Stephen's. That was surely a scandal to them; and he trusted that as the result of the next day's deliberation an organisation would spring up that would in a short time greatly change the aspect of affairs. (Cheers.) There was one matter of internal arrangement which required the serious attention of the churches, and that was the remuneration of the ministers. They might support colleges, open the universities to Dissenters, but they would still fail to secure a high general standard of ministers so long as the salaries ranged at 100/-, 120/-, and 150/- per annum, and would also influence the upper portion of the middle classes. It might also be remarked that the Nonconformists of Wales had not done much towards cultivating the taste for architecture, and other things that were agreeable to at least the younger portion of the population. A little more attention to these matters would much enlarge the sphere of their operations and usefulness. What might be done politically was shown by the change that had taken place in the course of the last nine years in the representation of Glamorganshire, through the instrumentality of a very few earnest men. They had now five Liberal members. By suitable organisation similar results might in time be effected in the other counties. In conclusion, he cordially commended the Liberation Society to the support of Welsh Nonconformists.

The Rev. G. HUMPHREYS, of Merthyr, moved the first resolution, which was as follows:—

That it is the deliberate conviction of this meeting, that the maintenance of Christian churches by legislative enactments, State endowments, and enforced taxation, is contrary to the spirit of Christianity, is fraught with injustice, and is also deeply injurious to the religious bodies supposed to be benefited by the exclusive rights and privileges accorded to it by the State.

The Rev. JOSEPH MORRIS, of Narberth, seconded the resolution, and it was carried unanimously.

The CHAIRMAN said that Mr. Dillwyn, the member for Swansea, desired to address a few words to the meeting.

Mr. DILLWYN, on presenting himself, was received with loud and repeated cheers. He said:—

Allow me, in the first place, to thank you very heartily for the kind manner in which you have received me. It is a reception I could hardly have expected here, as I am a member of the Church of England. But I wish, as an inhabitant of Swansea, and as your representative in Parliament, to explain in a few words how it is that, although a member of the Church of England, I yet feel myself able without inconsistency to act cordially in concert with the Liberation Society. I am, as you all know, a member of the Church of England. I agree with many of her doctrines, and perhaps with some of her discipline—but it does not at all follow that I agree with all her discipline (laughter), or that I do not suppose that she is in need of many and great reforms. I am one of those who think she does stand in need of much reform, and what is more—though I do not think she is in any real danger from the Liberation Society—I do think that unless she makes great reforms both in her doctrine, her discipline, and the position she assumes towards Dissenters, before very long she will fall from within and not from without. (Cheers.) I am desirous that she should be reformed, and I must honestly add I am desirous also that she should be retained. (Hear.) It would be unmanly were I, for the sake of obtaining your applause, to say that I am for the destruction of the Church of England. But I will tell you what I really think about it. There are two classes of religious reformers—I belong to one class, and my friend Mr. Miall to another. We have acted together a good deal, and whatever the difference in our ultimate end may be, we have never yet had any difference in action. Reform in the Church is very slow work, and it requires much pressure from without to help it on at all ("Hear," and laughter), and I do not think the crisis, when Mr. Miall and myself will be obliged to differ, is likely to happen in either his time or mine. But, as I was saying, there are two classes of Church reformers. In the first place there are those who believe that the existence of a State-Church is incompatible with that earnest religion which ought to prevail,—who think that religion would thrive better, and that the Church of England be stronger and more useful if it were separated from the State. I am by no means sure that they are not right. But there is another class of Church reformers, and it is to this class that I profess to belong,—who are of opinion that since we have got an Established Church, with large endowments, of which it has obtained possession in one way or another—by hook or by brook—(laughter)—but which do not come out of the pocket of any one else—(for I would not take anything from the Dissenters)—I say I am one of those who think that it would be wise still to retain that Church, reforming it in such a manner as would make it as broad in its principle and as simple in its discipline as possible, and would enable it to teach not so much any of the special doctrines as the great fundamental truths of religion. But whatever may be our ultimate opinions and intentions, the great practical work of the Liberation Society, which enables me to co-operate with it so cordially and gladly as I do, is this: that it endeavours to maintain and enforce the principle that the Established Church of this country is not a corporation existing for the benefit of any particular section of the community, but that it belongs entirely to the people; and that they have a full right at any time to resume its possessions or reform its doctrines, as they have done in times past, if a majority of the nation should so determine. As to Church-rates I think, and I have often told my friend Mr. Miall, that it was the policy of Anti-State-Churchmen to let such a paltry annoyance remain in the Church, that they would get tenfold more agitation against the Church by the maintenance of such grievances as the Church-rates and the Endowed Schools' Act and the like, than by their abolition. But I appreciate the straightforward conduct of the members of this society, and I take a pleasure and pride in acting with them, because they have not said "What is it our policy to do in these matters?" they have simply said, "Here is an injustice, and a wrong, and we are honest men are bound to try to rectify it." (Cheers.) Mr. Miall and I have fought together in the House of Commons in defence of these principles, and I hope we shall fight there together again. (Great cheers.) There is no man whose advent into the House of Commons I should hail more heartily.

The hon. gentleman then left the meeting in consequence of the illness of a member of his family.

The Rev. H. RICHARD proposed the following resolution:—

That whilst earnestly desiring a severance of the Church from the State in every portion of the kingdom, this meeting believes there are special reasons for the adoption of such a policy in relation to this part of the kingdom, in the fact that the Established Church in Wales is not, and never has been, the Church of the great majority of the people, who, left in a state of spiritual destitution by that Establishment, have themselves provided the means of religious instruction and worship, without the intervention of legal authority, and the expenditure of national resources.

He intended to restrict himself to one aspect of the question before the meeting—namely, the ecclesiastical condition of the principality of Wales, and the duties that devolve upon Welsh Dissenters arising out of that condition.

We have made up our minds in this part of the world upon one or two points. Not only are three-fourths of us Dissenters in fact, but to a large extent we are so in principle, and in conviction. We believe that there exists in Wales a general and deep conviction that the union of Church and State is a great evil, embarrassing the State and dishonouring the Church, hindering and not helping the religious instruction of the people, fettering the Church's liberty, corrupting its discipline, and secularising its spirit; and that it will be a happy day for the cause of Christianity, and to the advantage of that portion of the Church which possesses the unhappy distinction of being favoured by the State, when the bond shall be broken and she shall stand erect in the liberty wherewith Christ has made her free. (Cheers.) I assert without hesitation that the living, practical Christianity which to so large an extent prevails in this country, is owing entirely to the influence of the voluntary principle; for whatever spiritual fire burns in the Church of England itself, in Wales, is to be traced to stolen embers from the altars of Dissent. Churchmen

only on sufferance; hence the mingled resentment and disdain with which they look down on the persons of Dissenting ministers. But this is a gross misconception; the country is not theirs but ours. We claim it as a rightful possession. It is ours by spiritual conquest. Our forefathers found it overrun by the enemies of all truth and righteousness, and that because of the neglect of its official guardians, and when the Nonconformists and early Methodists went forth to reconquer the land, the clergy of the Established Church were foremost in opposing them. (Hear, hear.) It is ours also by spiritual cultivation. There is no population on the face of the earth more thoroughly instructed in religion than are the people of the Principality; and this is to be attributed not to the State Church but to Dissenting ministers and Sunday schools. Before the influence of these persons and means were put forth, as was said by the late Rev. W. Howells, of Long-acre, the devil might have claimed the Principality for his own diocese. The term "National" Church, as applied to Wales, is a ludicrous misnomer. (Cheers.) It may be the Church of the clergy, but it is not the Church of the nation. (Loud cheers.) This applies to every part of the Principality, but more especially to the agricultural districts—to those parts which, according to the theory of an Established Church, ought, in the absence of its ministrations, to have been in a state of the densest ignorance. (Hear, hear.) I will take Cardiganshire. The clergy there may be pious, learned, and most estimable men, but it is preposterous to call them the instructors of the people. It may not be their fault. It may be that the people are so blind that they cannot discern their supereminent merits; but it is a fact that they are shepherds without flocks. The sheep are so perverse that instead of remaining in the highly ornamented enclosure of the Church, they insist upon wandering upon the open mountains of Dissent (cheers); so that the State-Church shepherds perform none of the functions of shepherds except one—namely, the shearing of the sheep. (Laughter and cheers.) I am astonished at the want of self-respect shown by our clerical friends. I wonder how they can look the people in the face, upon whom they live, but who resolutely refuse their spiritual services. I wonder they are not ready to throw up their livings and retire. (Cheers.) But perhaps they entertain sentiments similar to those of an English clergyman of whom I once heard. A Methodist chapel was erected in a village not far from the church, just over the hill, and thither the people were gradually drawn till scarcely any remained. The parson did not appear to be concerned about the matter, but the clerk was greatly troubled, and one Sunday he summoned up courage to say to the minister that unless something was done the whole of the parishioners would be found to have forsaken the church for the Methodist chapel, remarking that that very morning he had seen them going in groups over the hill. The clergyman smilingly asked, "But you did not happen to see the tithes going over the hill, did you?" (Great laughter.) But our friends tell us that, although the country may not be theirs by spiritual conquest or cultivation, it is theirs by Act of Parliament. Our reply is, we cannot recognise an Act of Parliament in such a case, because no human government has any right to interfere between us and our God. (Hear, hear.) Now I want to ask what can we do as a nation of Nonconformists to give effect to our principles, and to advance the progress of religious liberty in the kingdom? Hitherto we have done nothing in proportion to the power we have.

Mr. Richard then adverted to the praise which had of late been bestowed, in Wales as well as in England, upon the memory of our ancestors who suffered the loss of all things rather than forfeit a good conscience, and remarked that unless we derived inspiration from their example to do what might be required of us now, that example would be to us positively injurious, because there was no such thing as vicarious virtue, making their good deeds of any avail for us, apart from actually imitating them in the spirit of their conduct. He then continued:—

I want you to prove your sincerity as Nonconformists by appearing at the vestry meetings, and by getting your names enrolled on the register, in order that you may send men to Parliament who shall worthily represent the Principality of Wales. The question for us is not as to encountering the sword and scaffold, or fines and imprisonments, in vindication of our principles. The time for those things is gone past for ever. But we, also, may be required to resist temptation and endure sacrifices peculiar to our age. The questions for us are, —Can we withstand those social allurements by which it is sometimes attempted to anoint us with flatteries, in order to induce us to relinquish or relax our convictions? Can we resist the demands of Mr. So-and-so, who has taken a pew in our chapel, on condition that we should put our principles in our pockets? (Hear, hear.) Are we prepared to encounter the frown of Squire This, or Lady Bountiful That? Are we prepared to be turned out of our farm rather than betray our principles? A poor widow-woman, the other day, in Cardiganshire, did leave the farm which she held, and where her ancestors had lived for generations, and went forth with her little orphan children, casting herself upon the providence of God, rather than obey the behest of the landlord that she should attend the Church of England. That was an act of heroism. (Cheers.) And that is the sort of spirit which the Nonconformists of Wales may be called upon to display. Are we prepared at all hazards to resolve that Wales shall no longer be grossly misrepresented in the House of Commons? I believe Mr. Dillwyn is the commander of a troop of volunteers. There may be difference of opinion as to the necessity and value of such volunteers. But I should like to see him at the head of a body of political volunteers in the House of Commons sent to support him. (Cheers.) He has worked with a thoroughly chivalrous courage in that House, and don't you think it would have a good effect, if, when the Tories were mustering to resist your demands, it should be said, "Here is Dillwyn bringing up his Welsh reserves"? (Laughter and loud cheers.) It will not be long before Mr. Miall enters the House again. Let some Welsh borough or county do themselves honour by electing him. (Cheers.) Why should we not have fifteen or twenty genuine Liberals in the House of Commons? Why do you not elect men of your own, who can speak for you in the House of Commons? Do that, and then Mr. Dillwyn will be backed up by a noble band, and be able to

charge into the ranks of the enemy for the cause of truth, righteousness, and liberty. (Loud applause.)

MR. MIALL, who was received with loud cheers, spoke as follows :—

I am very much afraid, after the explosion of Welsh eloquence and fire that you have just had—coming somewhat inconsistently from my friend the Secretary of the Peace Society—(laughter)—that there is nothing left for me to do. Or, perhaps, if I were to state the matter with perfect truth and openness, I should rather say that I rejoice greatly that any work which might have been expected from me at this meeting has already been more effectually performed than I could pretend to do it. You have been reminded that the country is yours by spiritual conquest, by spiritual cultivation, and by actual possession ; and I imagine that perhaps it may be left to me to improve that text and preach the application. A little opportunity perhaps remains to me in following the steps of my dear friend Mr. Richard—a little yet remains to be done if it was only to let you down easy from that excitement to which you have been lifted up. I should like very much, if it were possible—though I know not whether even if it were possible, I am the man to accomplish it—I should uncommonly like to bottle up that spirit which has been excited this evening, so as to be able to employ it in some practical machinery which would touch the evil of which we complain. I admire enthusiasm as much as most men ; I love to be excited myself—borne away with an irresistible eloquence so as almost to forget that there are such things as practical duties that need to be performed. But, after all is said and done, to these duties we must come at last ; and thus make the best use of the enthusiasm of our own spirit when it has been stirred up by appeals of a touching and vigorous kind. They make the best use of that excitement who put it into the shape of an immediate practical resolution, and seal that resolution that it may never afterwards be forgotten. Why are we here ? Of what use will have been the conference we have held at Swansea, or the feelings of excitement and enthusiasm which have been aroused in this meeting, unless we are able to bring them practically to bear towards the settlement of the question that we have undertaken. (Hear, hear.) Mr. Dillwyn, my honourable friend—for some time my colleague in the House of Commons—has told you that there are two ways open to people who entertain generally the principles which we hold. He is for reforming the Church of England, and, if possible, still employing the property she calls hers in the service of religion, free from many of the restrictions and much of exclusiveness which now attach to her enjoyment of it. Well, if Mr. Dillwyn were here—and I am sorry that he has been obliged to retire in consequence of domestic illness—if he were here I should have spoken somewhat to him, and a little more freely than it is possible for me to do in his absence. I can say one thing of him, however, better in his absence than in his presence—and that is, that there is no man who has rendered such important services to the Liberation Society in the House of Commons at so great a sacrifice to himself as Mr. Dillwyn. (Loud cheers.) He has ever been ready ; he has never started obstacles which it would have been easy for him with his professions to have raised ; he has always been courageous ; and whatever service he has been asked to perform he has performed it with a will. (Hear, hear.) We can pardon him therefore that he does not see precisely as we see regarding the fundamental principles upon which we base our movement. Perhaps if I were to liken him to any one it would be to Little Faith in John Bunyan's "Pilgrim's Progress." He has faith—and he will have more one of these days. (Hear and laughter.) Because the very principle that he enunciated at the close of his speech—as he will see when he comes to revolve it in his mind and to turn it into any practical shape—involves all that we have ever professed. He declares that he would never stand upon any vantage-ground as a citizen of the realm in consequence of his religious faith or practice. But do away with this vantage-ground in the case of every one who now occupies it on these grounds, and you do away with the State Church. (Hear, hear.) We can take the question either religiously or politically, it comes to the same thing in the end. Religiously we put it thus :—Christianity is God saying to man, "You ought." A State Church is man saying respecting God, "He has mistaken the direction in which he should make his appeal," and to make it more efficient, because man does not promptly respond to God's "You ought," it says to the people, "You shall." (Hear, hear.) Man's "You shall," at the back of God's "You ought," seems to us to be an impiety and a blunder. We think that He who constituted human nature, and who, knowing the heart of man, sent forth his Son to redeem it, that it might be once more filled with the spirit of God—we think that he is the best judge of what should be the machinery employed in order to carry into effect his benevolent purpose. He gives us the sword of the Spirit, and we are to use that to effect our conquests ; man snatches up the sword of the flesh, and although the Apostle says the weapons of our warfare are not carnal but spiritual, and mighty through God to the pulling down of strongholds and of every high thing that exalteth itself, the State Church says, "These weapons cannot avail anything unless to the spiritual sword you add also the carnal, and to God's 'You ought' add man's 'You shall.'" The one object of this society, stated religiously, is to do away with the impudent interference of man by means of instrumentality which has been rejected by God. (Applause.) Putting it politically we may state it thus : We, as members of society, have a right to all the advantages which civil government can give to its members without being amenable to that government for what may be our opinions and purposes in regard to religion. Since it is impossible for Cæsar to search my heart, Cæsar is obliged to content himself with scanning my actions. But my actions are not at all necessarily an expression of myself ; and though Cæsar may compel me to compliance outwardly he cannot touch the inward man, which ought to be the spirit giving mould and expression to the outward character. As a citizen I claim all rights over myself which are not opposed to the constitution and safety of society. That which Government is instituted for—the protection of life and property and person, and, if you will, reputation—all these can be accomplished without in the slightest degree touching my religious beliefs or influencing my religious motives. As a citizen I choose to stand upon

the same level as the rest of my countrymen. You will hear clergymen of the Establishment talk about the "National Church." There appears to be some reason for this in England ; but there is very little for it in Wales. The Church property is the property of the people. It is property which the nation, through its representative assembly, has devoted to ecclesiastical purposes, and as soon as the people of this country shall be convinced that it can be better employed,—employed more impartially and beneficially, then they will have as much right to deal with it in any other way as a man has to do what he likes with his own estates. I do not know whether there is any common land in Swansea. But, suppose that twenty persons out of fifty, to whom a common belongs, do not choose to use that common, finding that they can send their cattle to graze more satisfactorily or more profitably in some other place. Would it not be a ludicrous thing for those who continued to use the common to say, "This is our common, —you must not do this and you must do that. These are our cattle who graze upon it, and therefore it is our common, and belongs to us exclusively"? The Church of England is the Church of the people—I mean in law, —and the property of the Church of England is the property of the people. I suppose you have a parish church in Swansea, and I dare say there are tithes connected with that church. To whom do those tithes belong? Do they belong to the bishop of the diocese? No, he cannot touch them. To the incumbent? Only while he lives, for he holds the office in a sort of trust, and has duties to perform to entitle him to the benefits which he enjoys. And when the incumbent dies, to whom do the tithes belong? To the patron? No, he simply has the power to present to the incumbency. Well, then, whose are they? Do they belong to the Episcopalian sect, which is the sect now in connexion with the State? No, not to them ; they belong to the people of Swansea. What we claim, then, is this : the right to do what we will with our own. (Cheers.) Of course I make that assertion with all due regard to the principles of morality. At any rate, what we protest against is, the right of other people to sweep up all that appertains to this national institution, and treat it as if we had no part and parcel in the matter. I do not wish to use harsh words. I believe some clergymen have made a good thing—not to themselves, but to their Church—by selecting the hardest things I ever said twenty years ago about the State Church in England, and by delivering lectures in various parts of the country to show the malignity which must lurk in my heart against the Church, and the revolutionary feelings which I must entertain towards the country at large. (Laughter.) Though I am averse to speaking strongly whenever my language can be perverted to personal uses, I must say this, that the language made use of by the members of the Establishment in relation to their "rights" relatively to ours is the most ridiculously impudent that can be used by man. I have not the slightest doubt that they use this language with perfect unconsciousness of its inapplicability and its absurdity. But certainly it does sometimes move our indignation as well as awaken our contempt, that the men who have set themselves down upon the wealth that belongs to us equally as to them, should speak and act as if we had no part in it. (Cheers.) And this has been done in Wales, until—I will not say your blood ought to boil, but until your brains ought to be at work to deliver yourselves. It becomes you seriously to consider how you can rid yourselves of the burden which has been placed upon you by men who call themselves your only authorised spiritual ministers. I do not wish to stir you up to any kind of mutiny ; I only say, quit yourselves like men, not for your own interests, for I consider that a very low motive for action. You have but few grievances of which to complain, but you have a noble object for which you may work. You have special opportunities for advancing that object. You have even greater facilities than those that are in the hands of English Voluntaries. You can produce more impression upon the public mind by acting sagaciously in this matter than any other body of Dissenters in the realm. And as you can do it—it is your duty to do it—I trust you will act upon the appeals addressed to you so forcibly by my friend Mr. Richard to-night. I trust that these meetings will lead to such a practical and wide organisation for ultimate purposes, as will give to Wales a significant and telling voice in the councils of the nation. (Loud cheers.)

The resolution was unanimously adopted.

MR. J. CARVELL WILLIAMS was to have spoken next, but the time had so far gone that the CHAIRMAN said Mr. Williams would reserve his speech for the Welsh meeting to be held on the following night.

A vote of thanks to the Chairman then terminated the proceedings, and the large assembly dispersed.

THE PUBLIC BREAKFAST.

On Wednesday morning there was a public breakfast at the Assembly-rooms, of which a goodly number of ladies and gentlemen partook. Dr. Evan Davies presided. Some pleasant speeches were made by the Chairman, the Rev. N. Thomas, of Cardiff ; W. Conway, Esq., of Pontypool ; the Rev. Mr. Jenkins, of Tenby ; the Rev. C. Short, of Swansea ; and Mr. Miall ; and the following resolution was adopted :

That this meeting expresses its great gratification at the visit of Edward Miall, Esq., the Rev. Henry Richard, and J. Carvell Williams, Esq., as a deputation from the Liberation Society, and at the convening of the Conference now holding its sittings. That it warmly acknowledges the services rendered by the committees who have made the requisite arrangements, the kindness which has placed at their disposal the chapels in which the several meetings have been held, and especially the generous hospitality which has been displayed by the society's friends in Swansea on this occasion.

SECOND DAY'S CONFERENCE.

The Conference resumed its sitting at eleven o'clock, in Pell-street Chapel, under the presidency of James Kenway, Esq., of Neath. The proceedings were again opened with devotion—the Rev. Mr. PARRISH, of Aberdare, offering prayer.

The CHAIRMAN remarked that it was a pleasant thing to feel that they were embarked in an undertaking on which in an especial manner they could ask the blessing of God. During the thirty years of his residence in Wales he had often been struck with

the supineness of Welsh Nonconformists, which always seemed to him the more surprising because of the general ardour of the Welsh character, and because of the undoubted fact that the Nonconformists of Wales constituted the very heart of the country. Hitherto they had done very little towards bringing to a solution this great question of the day ; but from the earnestness which had been displayed at these meetings, he was convinced that a new spirit was about to prevail. (Cheers.) He was himself an old member of the Liberation Society, and a reader of the *Nonconformist* from its commencement ; and he felt proud to stand, once in his life, on the same platform as his illustrious friend Mr. E. Miall. (Loud cheers.) On the previous day, something had been said about Church-rates. It was an insignificant question in itself, but important in its bearings, and he was quite satisfied that with the manifestation of a little zeal this impost might be speedily removed out of the way in Wales. (Hear, hear.) Some years ago he resisted the rate in Neath, in company with half-a-dozen friends, and was distressed of his property to pay the demand ; but from that time to the present, nothing more had been heard of Church-rates in Neath, so unmistakably was the feeling of the people evoked by what took place. The same result would rarely fail, in any place, to bring about a corresponding result. (Hear, hear.) It appeared from the statement made by Mr. Williams that the representation of Wales in the House of Commons was anything but what it should be ; but let the people be once thoroughly instructed in their duty in the matter of voting, and the disgraceful fact that Nonconforming Wales actually stood in the way of the progress of voluntaryism would soon cease to exist. (Cheers.) The Liberation Society well deserved the most energetic support of the Welsh people, and he called upon them to strengthen the hands of its executive to the utmost extent of their ability. The committee of the society, and its unsurpassable secretary, Mr. Williams, were deserving of the most entire confidence. He hoped to see the *Liberator* translated regularly into Welsh, and to find that it was very widely circulated.

The Rev. THOMAS PRICE, of Aberdare, then seconded the resolution, which had been moved on the previous day by Dr. Davies, of Haverfordwest. In doing so he said :—

It has been truly remarked that the great bulk of the people of Wales are Nonconformists. That fact, I think, will not be disputed, but I wish to state another fact, that three out of every four of the electors in the Principality are under the thumb-screw of one or two parties, either the ground landlords, or the iron and coal proprietors, so that they can screw three out of every four of the electors from Cardiff to Holyhead. I wish our friends, Messrs. Richard, Miall, and Williams, in taking notice of the small effect that we are able to produce in St. Stephen's, to bear in mind the fact, that although the great bulk, and even the heart and core of the Welsh people are Nonconformists, that the bulk of the Welsh churches are made up of the poor classes ; a very different state of things from what it is in England. Our gentry are members of the Church of England, and their attendants are to a great extent pledged to vote with them. Our ironmasters and coalmasters are, as a body, members of the Church of England, and the men in their employ, to a large extent, are pledged to vote according to their behest, or suffer the consequence. Now, the question comes, are the Welsh people prepared to take the bull by the horns, and tell the landlords and large proprietors, "We will vote according to our own consciences at the next general election?" (Cheers.) Let them do so, and he would venture to say that they would send the whole thirty-two members to the House. You know there are certain large fish in the sea that live upon herrings and the small fry of the deep ; but the herrings sometimes band together, and about a thousand go into his mouth at once, and choke the monster. (Laughter and cheers.) We cannot do much individually, but we could do a great deal banded together. If John Jones happens to vote against the interest of his landlord, Price of Bala—I wish to God his name was something besides Price!—(laughter and cheers)—he must leave his farm, and there are half-a-dozen people ready at once to take up that farm ; but if the whole of the people were to make a bold stand, I have no doubt they would teach him such a lesson he would never be able to forget. (Cheers.) One of my first recollections, as far back as 1826, is that of the mighty struggle to rescue the little pocket borough of Tredegar. At one time, the interest was so evenly balanced, that one vote would have turned the scale either way. The Tredegar family had nearly the whole of the property surrounding the borough, and on it they built cowsheds, that is, for cows during the greater part of the year, and then, when election time came, let them to some straggler to sleep in, to turn him into a voter. They manufactured voters as some people manufacture mushrooms, by the same material. But there were six men found there who were determined, if they could, to hold aloof ; as they were told that if they did not vote they would only be half starved. At the next election the parties were so evenly balanced that each party prayed one of the six to break his pledge and turn the balance. The whole six went together and returned Colonel Watkins. Thus the borough was effectually rescued from the Tredegar family where it had been for three hundred years. This proves that if we make a bold stand we may have to suffer for a time, but it is for a time only, and then we shall rescue these constituents from the hands of the parties who have held them so long. (Cheers.) How is it, then, if they vote so well in the borough, that they vote so ill in the county? After that sprig of nobility, the last member but one, the county fell into the hands of the Bailey family, and for thirteen years Sir Joseph Bailey, to my knowledge, has been supported by 200 or 300 rotten votes, that if tested would crumble to the dust. These thrown into the balance will defy any candidate under heaven to contest that county successfully, and therefore whatever the politics of the family be, they will always keep that county in their hands. (Hear, hear.) What then shall we do? You say send ten or fifteen Nonconformists to the House of Commons. I would ask, in return,

"Where are we to get them from?" (A voice, "Mr. Miall.") (Cheers.) Mr. Miall is one, but he is not a Welshman. I should only be too glad to return Mr. Miall for any part of Wales. (Loud cheers.) We have but very few men that can afford the time, the money, and the status to contest our boroughs and counties, and therefore we must take the best we can. But I very much question whether we could find two better men than Mr. Dillwyn and Mr. Bruce. I would not exchange those two men for any other two men I know in Wales. (Cheers.) I would recommend that we should have a few good men in Wales, who would first of all take up the registers of the electors. I venture to say that those men would find that property which should give only one vote gives as many as five. The father will vote upon it, the son, son-in-law, and that son's son-in-law will vote upon it. Others are gone to America, others are dead, but still you will find individuals being brought to the poll and giving votes for them. Having purged the register, be careful that you put your friends on. I am sometimes a political preacher. I am told that I do too much in that way. I wish to Heaven you would do as much! Now, if we take the registers throughout Wales, how many of the ministers who should be upon them, do we find there? Men who have a perfect right to be there, but have never taken the trouble to put themselves there. We have added 600 to 700 to the register during the last ten years. The chairman of the meeting last night is the soul of the movement in Glamorganshire. Swansea now stands pre-eminent among all the boroughs of Wales, as having the man. Henry Austin Bruce, Esq., and the member for Merthyr Tydfil, though he entered Parliament professedly a Conservative, will do everything we want but one; that is, vote for the ballot. But we have got him so far in favour of the ballot that he will not vote against it. Cardiff again: the Bute family have put forward one of themselves, but he is so liberal that we are satisfied! So we have cleared the county simply by purging the register. A large amount of good can be done in every borough and county in the same way. (Cheers.) It is impossible for us to get members to vote aright upon our questions while the thumbscrew of the landowners and employers are exerted in the other direction. Let us work for a few years, and the result will be very different from what it is now. (Cheers.) Let us buckle on our armour, gird up our loins, and do what we can. In the name of God and the men of Glamorgan, let us be up and do our duty. (Renewed cheers.)

The Rev. Mr. GRIFFITHS, of Llandover, in supporting the motion, said he had been greatly concerned to know that Wales positively stood in the way of the advancement of Nonconformist principles. Hitherto he had paid the Church-rate of a penny in the pound made in his district, but after what he heard at the Conference he was fully resolved not to pay the rate again. (Cheers.) If a good report of the proceedings of the Conference should be issued, a deathblow he believed would have been given to Church-rates in the principality.

The Rev. W. JONES, of Swansea, raised the question whether a minister was qualified to vote by virtue of his office as minister of a chapel; and it was stated, in the course of the conversation that followed, that a minister holding office by the trust-deeds "during the pleasure" of the members, could not be considered as a freeholder; but that one holding office "during good behaviour" would be entitled to vote, because this was tantamount to the possession of a freehold interest in the place. Several of the speakers strongly urged the necessity for Welsh Nonconformists looking after their political rights and using them manfully at every election. By that means they would very soon prove their influence, and be much more respected in Legislature. One gentleman suggested that the object would be most easily accomplished by electing as many Welsh members as possible for the counties and boroughs of the Principality.

The resolution was unanimously adopted.

The Rev. THOMAS LEVI, of Morriston, read a paper on "The Best Means of Obtaining for the Liberation Society the Support and Co-operation of the Welsh people." It pointed out the particular ways in which the pulpit, the press, and the platform might each be employed in this work.

The Rev. JOHN DAVIES, of Aberaman, moved the following resolution, earnestly commanding it to the Conference:—

That this Conference, highly appreciating the results of the past labours of the Liberation Society, and being impressed with the importance of energetically sustaining it at the present juncture, is desirous that it should be aided by the co-operation of the entire body of Welsh Nonconformists; that, to that end, it deems it expedient that increased facilities should be afforded for diffusing knowledge of the society's principles and operations, by means of lectures and public meetings; that tracts and other publications, specially adapted to the Principality, should be prepared and widely circulated, and that free use should be made of the periodical press for acquainting the members of our congregations, and other ecclesiastical bodies, with the merits of the various questions, by the discussion of which the society's objects may be furthered.

Mr. THOMAS WILLIAMS, of Aberdare, seconded the resolution, and the Conference unanimously adopted it.

The next resolution, which the Conference also adopted unanimously, on the motion of the Rev. G. W. HUMPHREYS, of Merthyr, seconded by the Rev. D. WILLIAMS, of Denbigh, was as follows:—

That in order to secure lasting results from the present Conference, it is desirable that there should be appointed a committee for South Wales, which shall, from time to time, advise the executive committee of the Liberation Society in respect to the matters referred to in the foregoing resolutions; and, especially, shall adopt measures for sending to Parliament an increased number of Welsh members who are favourable to the principles of religious equality; that the following gentlemen be requested to meet at the close of the Conference sittings, to organise such a committee.

A large committee of selection was then chosen, and in the course of the afternoon, at a special meeting, a very influential committee for the whole of South Wales was nominated.

The Rev. JOHN THOMAS, of Merthyr, moved a cordial vote of thanks to the several gentlemen who

had read papers to the Conference, coupled with a request for their being placed at the disposal of the committee for publication.

The Rev. D. MORGAN, of Pontypool, seconded the resolution, which was cordially adopted.

Mr. CONWAY, of Abergavenny, proposed the thanks of the Conference to the two gentlemen (the Rev. J. Davies, of Aberaman, and the Rev. J. T. Davies, of Merthyr), who had acted as secretaries, and to whose very efficient services much of the success of the meetings was undoubtedly to be attributed.

Mr. MIALL seconded the motion, and it was adopted with applause.

The Rev. J. T. DAVIES briefly acknowledged the vote.

On the motion of the Rev. W. EDWARDS, of Aberdare, seconded by the Rev. C. GRIFFITHS, of Merthyr, a vote of thanks was accorded to the chairman, and the Conference was brought to a close.

WELSH PUBLIC MEETING.

In the evening, some two thousand people assembled at Bethesda Chapel, and the proceedings were of the most animated description. The same motions were proposed at this as at the English meeting of Tuesday night. The first motion was proposed by the Rev. Simon Evans, of Penygores, seconded by the Rev. J. R. Morgan, of Llanelli, and supported by Mr. J. Carvell Williams. The second motion was spoken to by the Rev. Mr. Price, of Aberdare, and Mr. Miall. The speeches were all in the Welsh language, with the exception of those by Messrs. Miall and Williams; and the large audience manifested the most lively interest throughout the evening, repeatedly interrupting the orators with bursts of applause.

Thanks to the chairman closed the meeting about ten o'clock.

THE FRIENDS OF DR. CHEEVER will regret to learn that he is ill at Throg's Neck, Long Island, and will not be able to resume his pulpit for some weeks.—*New York Independent*.

THE TABLET AND THE EMPEROR.—The Romish newspaper, *Tablet*, has had the distinction of being seized at the Paris Post-office, for giving a decidedly original explanation of the Emperor's Roman policy. His Majesty, it is insinuated by the *Tablet*, while very willing to advance the cause of revolution, is no longer a free agent, being under the tutelage of certain marshals constituting themselves trustees for the Empress and her son!

THE CENTRAL AFRICAN MISSION.—The Rev. W. G. Tozer, M.A., St. John's College, Oxford, who has been appointed Bishop of the Central African Mission, in the room of the Rev. Dr. Mackenzie, deceased, will be accompanied to his distant sphere of labour by the Rev. Edward Steere, LL.D., rector of Little Keeping, Lincolnshire, and the Rev. Charles Argentine Alington, rector of Markton, near Louth.—*Morning Paper*.

PROPOSED LIBERATION CONFERENCE IN SCOTLAND.—No definite arrangements have yet been made, but it is proposed to hold a Conference of the Society in Scotland at the beginning of November. Mr. Miall and the society's treasurer, Mr. Edwards, will be the deputation, and the Conference will be convened for purposes as practical as those which characterised the Welsh Conference. Mr. Oulton has proceeded to Scotland to make the requisite arrangements.—*The Liberator*.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The autumnal meetings of the Congregational Union will be held next week in London. On Monday evening a devotional meeting will be held in the Poultry Chapel, and an address be delivered by the Rev. W. Guest, of Taunton. On Tuesday evening there will be a *soirée* at Freemasons' Hall, Samuel Morley, Esq., in the chair. On Wednesday evening a public Bicentenary meeting will be held in St. James's Hall, Piccadilly, John Remington Mills, Esq., M.P., in the chair. On Thursday evening a sermon will be preached in Stepney Meeting, by the Rev. J. C. Harrison, after which the Lord's Supper will be administered. The Rev. James Parsons, of York, will preside at the table. Meetings for conference will be held on Tuesday, Wednesday, and Thursday mornings, in the Weigh House Chapel, the Rev. Samuel Martin to preside.

THE EVANGELICAL ALLIANCE will hold a series of meetings in connexion with the sixteenth annual conference the week after next. There will be a *soirée* on Tuesday evening, October 14, at Freemasons' Hall, presided over by the Hon. A. Kincaid, M.P. On Wednesday morning the Rev. D. Macfarlane will preside at the devotional meeting, and deliver the annual address. In the evening the conference will be resumed, when the following subject will be discussed:—"The Progress and Best Means of Promoting Christian Union," which will be introduced by the Rev. T. R. Birks, M.A., Rector of Kelshall. The devotional meeting on Thursday morning will be presided over by the Rev. F. S. C. Chalmers, B.D., Rector of Beckenham. At the subsequent conference the question of the observance of the Sabbath will be discussed. A public meeting in the evening, presided over by Lord Calthorpe, will conclude the proceedings.

SEIZURE IN LEEDS FOR BIRSTAL EASTER-DUES.—Within the last week or two communications have appeared in the *Mercury* respecting seizures of furniture, &c., for Easter-dues, claimed by the Rev. Mr. Heald, vicar of Birstal, which the Dissenters of the parish have conscientiously declined to pay. In these letters it was stated that one of the persons against whom an order had been issued was now resident in Leeds, and yesterday this gentleman was

subjected to a visit from the officers of the law. A Birstal policeman in plain clothes, accompanied by three of the borough police, who might have found more useful employment, entered the house, No. 11, Beechgrove-terrace, and seized six dining-room chairs, of the value of 8*s*. The amount of Easter dues for which the distraint was made was originally 1*s*. 6*d*., but it had been increased by costs to 8*s*. The chairs were removed to the George IV., Woodhouse-lane, where they will be sold probably on Wednesday next. Three or four sales of furniture, seized under similar circumstances, have already taken place at Birstal, and we are informed that the auctioneers were urged to charge to the utmost farthing what the law allowed, and that the expenses of the sale actually amounted to 8*s*. 6*d*. in the pound. The gentleman against whom the seizure was made yesterday has for several years resided at Birstal, but the payment of the dues has never previously been enforced. Last year, however, he took an active part in condemning the distraints then made, and he is now suffering the consequences.—*Leeds Mercury*.

THE ALLEGED INTOLERANCE AT COBHAM.—A lively discussion is still kept up in the *West Surrey Times* on this subject. "Behind the Scenes," a correspondent in Saturday's impression, avers that "the Cobham Reading-room is a name, not a reality, most of the tradesmen having withdrawn from it some time ago in consequence of a similar petty act to that commented on with just severity. The custos of the Reading-room was a Dissenter, but he was got rid of by 'action taken' after a similar conversation in the Common Reading-room. This was not, however, entered on the minutes." From the statement of the same correspondent, and of another, who, in consequence of what has recently taken place at Cobham, "is compelled to modify his views as to the advantages resulting from a union of Church and State," it appears that the conversation respecting the expulsion of the *West Surrey Times* was engaged in by the executive of the Reading-room, and that the suggestion to expel our contemporary, made by Mr. Brigden and approved by the vicar, would, but for a public exposure of the intention, have been acted upon at the next committee meeting. Judging from other portions of the correspondence and the comments of the editor, the village of Cobham pretty freely illustrates the little acts of tyranny too generally perpetrated towards Dissenters, and the servility and time-serving character of some professed Nonconformists in small country parishes.

Religious Intelligence

EAST COWES, ISLE OF WIGHT.—The Rev. John Yonge, late of Cheshunt College, has accepted a cordial and unanimous invitation from the Independent church and congregation assembling in the above town to become their pastor.

BISHOP STORTFORD.—The Rev. W. A. Hurndall, having been laid aside from his ministerial work since the commencement of the year, and being advised to prolong his rest for several months, has resigned his charge sustained for many years by a faithful and successful ministry.

GREAT HORTON.—The Rev. George H. White, of Neckinger-road Independent Chapel, London, has accepted the pastorate of the church worshipping in Wesley-place Chapel, Great Horton. This church (now Congregational), originated in the late agitation in the Wesleyan Connexion. The rev. gentleman will enter upon his duties on the second Sabbath in October.

A VERY INTERESTING HARVEST THANKSGIVING SERVICE was held on Tuesday, the 23rd inst., at the Congregational mission station, Bishop Stortford, Herts. Upwards of 200 sat down to tea, afterwards the chapel was densely packed; some were not able to get in. The missionary, Mr. Fox, was ably assisted by various ministers and friends. The meeting was a very spiritual and united one. A collection was made for the poor Lancashire weavers.

CARDIFF.—On Monday evening, Sept. 22, a tea-meeting was held at Charles-street Congregational Chapel, Cardiff. After tea, a meeting commenced under the presidency of Rev. J. Waite, B.A., the pastor of the church; and addresses having been delivered by that gentleman, by the deacons of the church, and by Rev. R. T. Verrall, B.A., of Poole, the former pastor of the church, the question of the debt still remaining on the chapel was considered. Some very liberal and generous offers were made, and finally the whole amount of 1,000*£*. was guaranteed to be paid by Christmas next. The deepest thankfulness was felt and expressed at the great goodness of Him who had thus enabled those most concerned in the erection of the chapel to participate in the final removal of all liabilities within seven years from its opening.

EXMOUTH, DEVON.—The ordination of the Rev. W. T. Bull, B.A., to the work of the ministry over the church and congregation connected with Ebenezer Chapel (Independent), took place on Tuesday, 23rd September. The Rev. John Hoxley, of Honiton, read the Scriptures and offered prayer. The Rev. David Hewitt, of Exeter, gave the introductory discourse. The Rev. W. M. Tetley, of Budleigh, asked the questions. The Rev. J. F. Guenett, of Point in View, offered the ordination prayer. The Rev. Edward Manning, of London, gave the charge, and the Rev. R. S. Short, of Exeter, concluded the service. In the evening the Rev. F. F. Thomas, of Torquay, preached to the people. On the preceding evening a preparatory prayer-meeting was held, at

which the Rev. W. M. Tetley delivered a devotional address. The charge to the pastor was founded upon 1 Thess. iii. 2, "Our brother, and minister of God, and our fellow labourer;" the charge to the people upon Deut. i. 38, "Encourage him." The ministers and friends from a distance dined together in the school-room after the morning service, and a public tea-meeting was held previous to the evening service.

CIRCUS CHAPEL, BIRMINGHAM.—This place of worship has during the last ten weeks been passing through very extensive alterations and improvements, so that instead of wanting, as in years past, almost every qualification to attract worshippers to it, it is now almost one of the most inviting and commodious chapels in the town. The outlay has been about 900*l.*; which sum, together with an old debt of 700*l.*, the congregation have resolved to liquidate in two years; and we rejoice to state that they are not without a fair prospect of accomplishing their purpose. The re-opening services commenced on Tuesday, Sept. 23, when the Rev. W. Landells ably preached in the morning from Galatians vi. 14; and the Rev. Arthur Mursell in the evening from the parable of the rich man and Lazarus. These services were resumed on Sunday, the 28th, by discourses by the Rev. J. J. Brown, and the Rev. R. W. Dale, M.A., and were brought to a close by a numerously-attended tea-meeting on the following day, at which addresses were delivered by most of the Independent and Baptist ministers in the town. The collections altogether amounted to about 100*l.*

Correspondence.

LANCASHIRE DISTRESS.

To the Editor of the Nonconformist.

SIR,—A corresponding secretary to the Central Fund formed in Manchester, for the relief of the distressed Congregational churches in the cotton districts, I have again to propose a vote of cordial thanks to those Christians and to those churches which are giving us the "things needful for the body," and which are truly cheering to the soul also. Were it not for the kindness of distant friends, and for our confidence in God's overruling providence, those of us who are located in these cotton-towns would be utterly overwhelmed. I could weep as I write, at the remembrance of the ever new forms of privation which in tens of thousands of cases are obtruding themselves in this district; while in the houses (scarce can we call them the homes) of our people, our hearts bleed at the depression of the spirit, the exhaustion of the body, and the desolateness of the dwelling, which every visit presents. For myself, I own that I never knew the tender sensitiveness and melting sympathy of the Gospel as I know them now. With a zest never felt before, the Christian pastor hereabouts can now weep with those who weep, and rejoice with those who rejoice. Oh, what a burst and bound of hallowed feeling have I seen when relief has been given privately and unexpectedly, and when by its sorrow has been supplanted by joy.

In the list which follows, there are several items on which I should like to make special observations, but I must not. May the Lord reward all our donors, whether their donations are large or small! The noble sum from Claremont Chapel, sent by our hearty friend Mr. Henderson, the unceasing remittances of the editor of the *Christian World*, the sacramental collections sent by various churches, and the contributions made in families, and in schools, and in workshops, these, and other points, deserve our best thanks; for the future, we trust in God, and hope in his faithful people. Nothing short of frequent and considerable remittances from a very large number of churches and friends, can meet the appalling necessities of our Christian fellowships through the dreaded winter.

I remain, yours very cordially,

WILLIAM ROAF.

Wigan, Sept. 29, 1862.

	£ a. d.
Duxford, near Cambridge, Rev. J. Perkins...	13 15 6
Manchester, Rusham-road, Rev. A. Thomson (monthly) ...	5 0 0
Plaistow, Rev. J. Curwen ...	16 12 7
London, Claremont Chapel, Rev. A. M. Hen- derson ...	77 13 0
Nailsworth, Rev. J. Burrell ...	4 4 0
Bowden, per J. Thompson, Esq. (monthly)...	3 1 0
London, Workpeople of Mr. R. Todd— United Presbyterian Church, Aldershot, per Mr. W. Reavell ...	2 10 0
London, G. A. Calder, Esq. ...	5 5 0
Horndean, Hampshire, per Rev. W. Pierce...	8 11 4
Editor of <i>Christian World</i> ...	17 4 10
Do. do. (Special) ...	5 5 0
Do. do. (Special) ...	3 3 0
Mrs. Ouseley and Friends ...	2 3 0

Dinton, Bucks, 17 5s.; M. E. B., 7s. 6d.; A Friend, per M. E. B., 5s.; a Lady, per Rev. R. C. Pritchett, 5s.; St. Helen's Sunday-scholars, by Mr. James Marsh, 17 11s. 6d.; Mixenden, Rev. J. Brierley, 10s.; Pupils at Keyford Academy, Frome, 17. 10s.; Earl Downham Sunday-school, per Mr. G. Fresner, 10s. 6d.; J. D. Sittingbourne, 1s. 6d.; Whitechurch, Salop, Sabbath-school, per Rev. G. B. Scott, 17s. 6d.; Ottery, Rev. A. Oram, 5s.; Mr. Seward and Friends, 4s. 1d.; M. B., for a Teetotaller, 1s.; Smarden, per Rev. J. H. Wood, for the poor saints, 13s. 4d.; Do. from the Sabbath-school, 5s. 4d.; Mr. W. Clark, 1s.; Crewe Independent Sunday-school, 4s.; per do. two pairs of useful boots; Mary, Stepney, 2s.; A Friend at Malden, 2s.; J. S. Reeve, 1s. 6d.; Wimborne Independent Chapel, 17. 5s.; Mr. Morris, 8s.; Bilesdon, Mr. and Mrs. Allen, 10s.; Collected by do. from their farm labourers and servants, 11s. 6d.; Bradford, Mrs. Gee, 5s.; Thank-offering from Exmouth, 3s. 6d.; Marton, per the Rev. R. W. Lloyd, 17. 2s. 2d.; London, Mr. G. S. Wyburrow, a package of useful articles.

To the Editor of the Nonconformist.

SIR.—In the present circumstances of the cotton manufacturing districts, there may be the disposition, as there is the time, on the part of the distressed opera-

tives, to read brief religious publications. There must, however, be some difficulty, because of the abounding distress, in obtaining an adequate supply. May I, therefore, through your columns, announce to the ministers of the district, that the committee of the Religious Tract Society will be happy to respond to their applications for free grants of tracts and children's books, which, under the Divine blessing, may not only tend to strengthen the admirable patience hitherto manifested by the sufferers, but may make them rich in faith, and heirs of eternal joys?

I am, Sir, your obedient servant,
GEORGE HENRY DAVIS,
Secretary.
Religious Tract Society, 56, Paternoster-row,
London, Sept. 30, 1862.

THE WIFE OF THE REV. J. S. MOFFAT.

To the Editor of the Nonconformist.

SIR.—The telegram announcing the arrival of the Cape mail conveys an impression in reference to the wife of the Rev. J. S. Moffat which I am happy to be able to correct. She is not considered "dangerously ill." She was confined in February. The great heat and drought of the season retarded recovery of strength. The mission families being in want of provisions, the harvest having failed, she, with her husband, proceeded to the Kuruman for the double purpose of making arrangements for supplies and recruiting health. They arrived at the Kuruman the end of July, refreshed by the journey.

Yours truly,
J. WHEWIN.

Brighton, Sept. 29, 1862.

THE LIBERATION OF THE REV. SELLA MARTIN'S SISTER AND CHILDREN.

To the Editor of the Nonconformist.

SIR.—Nine months ago your columns diffused far and wide the interest which was felt in this eloquent young minister, himself only six years escaped from slavery, and helped to awaken that "British sympathy, which, as he says, "crystallised into gold for his slave-sister and her children." You will see by the enclosed list of subscriptions that Mr. Martin accounts for every one of the crystals, without any deduction for the expenses of his visit to England, or of his living while here.

After long anxiety, through not obtaining answers to his letters, Mr. Martin received the following note from two Kentucky slave-dealers, who rejoice in the euphonious names of Gault and Ketchum:—"While in Columbus, Georgia, the Rev. John Dorson informed us that you had made him an offer for certain slaves in his possession, namely, Caroline and her children—a girl and a boy. He further stated that you had the gold to pay his price of redemption. Upon the strength of his recommendation we bought the slaves. We could easily realise for the girl, who is about sixteen, almost as much as we shall ask you for all; but, as we promised Mr. Dorson to let you know that we have them, we write to you to redeem our promise." With fresh anxiety, but with awakened hope, Mr. Martin arranged for his journey of 650 miles to Cincinnati; and, as he was as much afraid of going into a Slave State as Gault and Ketchum were afraid to bring their slaves into a Free State, he had recourse to an old friend and the ambrotypes. Meantime his sister was taking a journey of 450 miles, with slave-dealers, and through military posts, but to a faithful brother and freedom! His letter explains the rest:—

Boston, United States, Sept. 6.

My dear Friend,—I got back last Friday from Cincinnati after a most successful trip of about eight days. I had written to T. J. Martin, Esq., who was one of my earliest and most faithful friends, asking him to act as my agent in buying my sister and her children, as he had promised to take them into his employ, and he very kindly consented to do so. I wrote to him, also, should he get to Cincinnati before me, to go over to Covington, a place opposite Cincinnati, on the Kentucky side of the river, to where the traders brought my relatives, and get their ambrotypes, so that I should not be cheated in buying others than my sister and the children. He did so, and when I got them, finding by the likenesses that those were the ones I wanted, there was nothing left me to do but to count him out two thousand dollars in gold, and he went over to Covington and made the purchase. The day before when he was over he had tried to get them for less, but he found that it was impossible to do so, and so he was compelled to pay about 412*l.* for them. He was gone about four hours—the time seemed an age to me. A thousand suspicions crept into my mind, and I was depressed by a thousand fears. But had I calculated the time it would take them to make out the papers and get ready to send my sister to the boat, I need not have lived an age of anxiety in four hours.

When the boat was about three rods from the ferry landing on this side, Caroline recognised me in the crowd, and came forward on the boat and waved her handkerchief. I soon recognised her, and I suppose behaved myself rather childishly, judging from the description which my friends give me of my actions and utterances. In a few moments more my sister was in my arms. Oh! it was a glorious meeting. My first feelings of joy in gaining my own freedom were not half so ecstatic. These feelings must be made known to you by degrees. I should seem foolish under the weight of bliss, and you would get tired of the infliction did I recall those feelings all at once to describe them to you. When we had time to converse I was glad to learn from her that her lot as a slave had not been a very hard one: though she had spent most of it in anxiety and fear about the freedom of herself and children. Still God had sustained her with hope when she had ceased to hear from me. She was looking but little older than when I saw her, though somewhat careworn. I send you her photograph, with those of the children, which I had copied here in Boston from the ambrotypes which were taken out there. I spent about six hours with her and the children, who had not yet realised what they had gained.

They are now in Dowagiac, Michigan, with Mr. Martin, who will give my sister two dollars, or about 2s. 4d. per week. He will clothe Ada and Charlie for what Ada can do about the house between school hours, both of the children having the advantage of the free school in the place. He was very much pleased with their personal appearance, and from what he said to me I know he feels very much interested in them, not only on my account, but on their own. He is the treasurer of the State Convention of the Baptists of Michigan, and a man of great social and political influence.

I regretted that I could not bring them to Boston, but I feel that it is all for the best. Had I brought them here, I would have felt almost responsible for their support, and my salary would not warrant any such responsibility.

I shall, however, have them come on in the course of a few months, as my church intends to make up a purse for the purpose of allowing them to visit it. Two members of my church have seen them at Cincinnati, and they have written to the church about them. It may be about six months before they come on. They were pretty well supplied with clothing. Ada is older than I thought, sixteen. Charles is nearly nine years of age. Caroline read your letter [containing a list of the subscribers.—J. C.] and so did Ada, who writes very well herself, I think better than her mother, with a great

deal of joy. She told me to tell you that she did not have time to answer it right away, and, had the time, that the overwhelming feelings of joy at her new situation left her without words to thank either you or me. She will write as soon as she gets settled. Mr. Martin—her patron—read it, and thanked God that in so short a time he raised me and my relatives such influential and kind-hearted friends in England.

My sister brought me some of the soil from my mother's grave and a piece of the rude board that marks her resting place. The board is very much decayed, but I shall cherish it with a sacred affection until I shall be permitted to stand near it and hear the song of the slaves' emancipation sung as the jubilee of the race. Enclosed I send you a copy of the bill of sale and the letter of Caroline's former master, Mr. Dorson, as well as those of the negro-traders. I herein give you a summary of the amounts expended in the purchase:—

	dols.
Paid for the amount of the purchase ..	2,000
My passage to and from Cincinnati ..	46
Legal expenses ..	158
Their passage from Cincinnati to Dowagiac ..	24
Clothing, and money to buy other things they need ..	42
Total ..	2,265

[Or 4714. 17s. 6d., leaving a balance of nearly 25*l.*—J. C.] The rest of the money I will, at their request, retain till they want it. In the meantime it is in the bank.—God bless you again.—Your friend for ever,

SELLA MARTIN.

P.S.—I arranged the prices in making up the full amount of purchase, so that no money should be used in the purchase of Charles but the Weighhouse contributions. I had 4*s.* 3*d.* left. Tell them he is theirs.—J. S. M.

The photographs show that the mother's face is thoughtful and resigned. The daughter's personal appearance makes you thankful that she escaped the slave-dealer's implied threat. The bill of sale transfers "one mulatto woman slave, name Caroline, with dark straight hair, dark eyes, 5ft. 5in. high, weighs 134*lb.*, and is thirty-four years old; also one slave girl, named Ada, quadroon, dark curly hair, hazel eyes, 4ft. 8in. high, weight 109*lb.*, and is sixteen years old; also one slave boy, named Charlie, quadroon, 4ft. 2in. high, weighs 82*lb.*, is nine years old, dark straight hair and dark eyes," to J. Sella Martin, "for his only proper use, benefit, and behoof for ever." Of course, Mr. Martin thinks that it is altogether more just and right to escape from slavery than to pay for your manumission. The latter plan was, in this case, a degrading necessity. But the letter of their master—the man who took gold for these, his dead son's only, though unmarried, wife, and that son's only children; this Rev. John Dorson, "an old man, rich, and greatly respected in his neighbourhood"—is such a specimen of distorted religiousness, or hypocrisy, that you cannot withhold it from your readers. It is dated Columbus, Georgia, June 5th, and is addressed to Mr. Martin:—

I received your letter, bearing date Boston, April 9, but did not reply because I saw no way of responding to your proposal without bringing them to St. Louis or entrusting the business to an agent. I could not do the first, because such madmen and creators of sedition as you and Wendell Phillips had plunged the country into civil war; and I had no disposition to do the last. I do not know whether you will receive this letter or not, but should you, you will permit me to remind you that there is another debt that you owe in this direction, which I think would be more in accordance with justice for you to pay than the one you are to pay to get Caroline, and that is what you owe your master from whom you ran away. I learn from the papers that you are a preacher. I hope you will take as the very first rule of your conduct the Apostle's injunction, "Owe no man anything."

From the beginning I have felt much reluctance in parting with Caroline, not only because she has been a faithful servant, but because I feared to place her, or allow her to be placed, where her soul would be in danger. The city from which you write, and I suppose where you live, has always been known as the den of social monsters and abolition infidels; and as I know Caroline to be a Christian, I have feared that God would hold me responsible for assisting to plunge her into moral and social ruin. May God save her! He alone can make her freedom a blessing to her.

If such men are Christians, who can wonder at their being infidels among the abolitionists? If the South is full of such men, what has England to do with the South?

JOHN CURWEN,
Secretary to the "Caroline Martin Fund."
Plaistow, E., September 24.

P.S.—Mr. Curwen will be happy to receive subscriptions for the proposed new church, in which Mr. Martin is to preach to the coloured people, from any who wish to extend this young minister's usefulness.

SECTARIAN MODES OF DOING GOOD.

To the Editor of the Nonconformist.

SIR.—I cannot help thanking you for printing the letter of "A Country Minister" in your last, and earnestly hope that the subject commended to the consideration of your readers may secure the attention it so imperatively demands.

I would be the very last man to disparage our Independence, but I cannot close my eyes to the fact that, as worked among us, it has developed only one side of Christianity—the side of individualism and freedom. If this were the whole of Christianity and the whole of humanity, it would be enough; but there is another side—the side of union and organisation, and here our Congregationalism as worked among us is practically a failure.

Hence, with some splendid exceptions in favourable localities, the feebleness and the littleness of our churches. Their practical isolation ignores all public opinion; and gives to the forward, the talkative, the purse-proud, or the ambitious, an open and easy stage for self-gratification, to the disgust of the thoughtful and intelligent, who prefer to stay away from Church-meetings, and mourn in secret over the facility with which persons can gain influence as church-members, who would of necessity find a much safer and more useful level in any community where order took the place of anarchy.

One result of our want of organisation is that much of the Christian work which ought to be done by churches can only be done by societies, while, as a natural consequence, the officers of such societies obtain an unconstitutional and irresponsible influence among the churches.

Is it not an indictment against our whole system, or rather want of system, that in this Bicentenary year our churches are utterly devoid of any organisation for arranging the settlements of churches and pastors, but that the columns of one of your contemporaries last week must contain two advertisements from ministers seeking charges. For my part, I honour the men who had the moral courage to resort to the expedient—a

thousand times more honourable than the other methods which obtain amongst us; and I stand amazed that there should exist a Christian body two hundred years old, and claiming a still higher origin, which has not yet discovered any system worthy of any church constitution by which such vital arrangements can be legitimately accomplished.

I have no time to enlarge, but remain, Sir,
Yours respectfully,
ANOTHER COUNTRY MINISTER.

Foreign and Colonial.

FRANCE. THE EMPEROR NAPOLEON AND THE ROMAN QUESTION.

The *Moniteur* of Thursday publishes the following letter written by the Emperor in May last to M. Thouvenel. It also prints the despatches that follow between M. Thouvenel and the Marquis de Lavalette, and which are too long for reproduction. The *Moniteur* prefixes the documents by observing that the Roman question having been for some time the principal topic of discussion in the newspapers, it deems it opportune to make known what efforts have been made by the Emperor to bring about a reconciliation between the Holy See and Italy:

29th May, 1862.

Monsieur le Ministre.—The more the force of things maintains us, relative to the Roman question, in a line of conduct equally remote from the two extreme parties, the more must this line be precisely traced, to prevent in future the accusation, unceasingly renewed, of leaning now to one side, now to the other.

Since I became the head of the Government in France my policy has always been the same towards Italy; to second national aspirations, to invite the Pope to become their support rather than their adversary—in a word, to consecrate the alliance of Religion and Liberty.

Since the year 1849, when the expedition to Rome was decided, all my letters, all my speeches, all the despatches of my Ministers, have invariably manifested this tendency, and, according to circumstances, have sustained it with a profound conviction, whether at the head of a limited power as President of the Republic, or at the head of a victorious army on the banks of the Mincio.

My efforts, I avow it, have as yet been frustrated by resistance of every kind, in presence of two parties diametrically opposed, absolute in their hatreds as in their convictions, deaf to the counsels inspired by the single desire of good. Is this a reason no longer to persevere, and to abandon a cause great in the eyes of all, and which ought to be fruitful of benefits to humanity?

It is matter of urgency that the Roman question should receive a definitive solution, for it is not alone in Italy that it troubles minds; everywhere it causes the same moral disorder, for it touches what men have most at heart—religious faith and political faith.

Each party substitutes for the true principles of equity and justice its own exclusive sentiment. Thus, the one, forgetting the recognised rights of a Power which has endured for ten centuries, proclaim without respect for so ancient a consecration the fall of the Pope: the other, without caring for the legitimate reclamation of the rights of peoples, condemn without scruple one portion of Italy to eternal stagnation and oppression. Thus one party disposes of a power which is still erect as if it were overthrown, and the other of a people which demands to live as if it were dead.

However this may be, the duty of statesmen is to study the means of reconciling two causes, which passions alone present as irreconcileable. Should it fail, the attempt would not be without some glory, and in any case it is advantageous to declare distinctly the end towards which we tend.

This end is to arrive at a combination by which the Pope would adopt what there is great in the thoughts of a people which aspires to become a nation; and, on the other side, this people should recognise what there is salutary in a Power whose influence extends over the entire universe.

At first, in considering the prejudices and rancours, equally vivacious on both sides, one despairs of a favourable result. But if, after having thoroughly examined the thing, we interrogate reason and good sense, we feel glad to persuade ourselves that the truth, that Divine Light, will end by penetrating their minds, and showing in all its clearness the supreme and vital interest which invites, which obliges, the partisans of two opposing causes to come to an understanding and be reconciled.

What is, first, the interest of Italy? It is to drive off, as far as depends on her, the dangers which threaten her, to attenuate the unfriendly feelings which she has excited—in fine, to overthrow all that opposes her legitimate ambition to reconstitute herself. To vanquish so many obstacles they must be examined coolly.

Italy, as a new state, has against her all who cling to the traditions of the past. As a state which has called the revolution to her aid, she inspires distrust in all men of order. They doubt her ability to repress anarchical tendencies, and hesitate to believe that a society can consolidate itself with the same elements which have overthrown so many others. In fine, she has at her gates a redoubtable enemy, whose armies and whose ill-will, easy to account for, shall for along time yet be an imminent danger.

These antagonisms, already so serious, become more so in sustaining themselves on the interests of the Catholic faith. The religious question greatly aggravates the situation, and multiplies the adversaries of the new order of things established beyond the Alps. A short time since, the Absolutist party was the only one opposed to it. To-day, the greater part of the Catholic population of Europe are hostile to it; and this hostility neutralises not only the favourable intentions of the Governments attached by their faith to the Holy See, but it hinders the favourable disposition of Protestant or schismatic Governments, who have to reckon with a considerable number of their subjects. Thus everywhere it is the religious idea which cools the public sentiment for Italy. Her reconciliation with the Pope would smooth away many difficulties, and bring over to her millions of her adversaries.

On the other hand, the Holy See has an equal interest, if not a greater, in this reconciliation, for if the Holy See has zealous supporters among fervent Catholics, it has against it all that is liberal in Europe. It passes for

being in politics the representative of the prejudices of the ancient régime, and in the eyes of Italy for being the enemy of her independence, the devoted partisan of the reaction. Thus, it is surrounded by the most ardent adherents of the fallen dynasties, and this entourage is not suited to augment in its favour the sympathies of people who have overthrown those dynasties. Nevertheless, this state of things injures the Sovereign less than it does the head of religion. In the Catholic countries, where the new ideas of great empire, men even the most sincerely attached to their creed feel their consciences beginning to be troubled, and doubt to be entering their minds, uncertain as they are of being able to ally their political convictions with religious principles, which would appear to condemn modern civilisation. If this situation, full of dangers, must be prolonged, political dissentients would risk to bring about grievous (fâcheuses) differences in religious belief itself.

The interest of the Holy See, that of religion, requires that the Pope should be reconciled with Italy; for this would be to reconcile himself with modern ideas, to retain within the fold of the Church 2,000,000 of Catholics, and to give to religion a new lustre, by exhibiting faith seconding the progress of humanity.

But upon what basis to found so desirable a work?

The Pope, brought back to a healthy appreciation of things, would comprehend the necessity of accepting all that could re-attach him to Italy. Yielding to the counsels of a wise policy, he would not refuse to adopt the guarantees necessary to the independence of the Sovereign Pontiff, and to the free exercise of his power.

This double end would be attained by a combination which, in maintaining the Pope master in his own domain (*chez lui*), would lower the barriers which now separate his States from the rest of Italy.

In order that he be master in his own domain, independence must be assured to him, and his power freely accepted by his subjects. We must hope that it would be thus, on the one hand, when the Italian would engage towards France to recognise the States of the Church and the delimitation agreed upon; on the other, when the Holy See, recurring to ancient traditions, should consecrate the privileges of the municipalities and the provinces in such a manner that they should, so to speak, administer their own affairs; for then the power of the Pope, soaring in an elevated sphere above the secondary interests of society, would disengage itself from that responsibility, always heavy, and which a strong Government alone can support.

The foregoing general indications are not an ultimatum that I should pretend to impose upon the two discordant parties, but the basis of a policy which I believe it my duty to endeavour to make prevail by our legitimate influence and our disinterested counsel.

NAPOLEON.

On the 30th May M. Thouvenel addressed a note to the Marquis de Lavalette, which says:—

The words of the Emperor have never held out a hope to the Cabinet of Turin that Rome could become the capital of the Kingdom of Italy with the consent of France.

All the declarations of France announce a firm determination to maintain the Pope in the possession of his present territory. The only possible arrangement would be the maintenance of the territorial *status quo*. Italy would have to renounce her pretensions to Rome, and engage with France to respect the Papal territory, and assume the greater portion, if not the whole, of the Roman debt.

You will communicate to Cardinal Antonelli this project of conciliation, in which there is nothing of a cometary character. At the same time you will give him to understand that if the theory of immobility continues to be put forward, the Emperor's Government, although as much as possible protecting the interests of the Holy See, would be compelled to quit a situation the prolongation of which beyond a certain time would falsify its policy, and throw the public mind into the greatest disorder.

The reply, says the *Moniteur*, dated 24th June, of the Marquis de Lavalette to the note of M. Thouvenel states that he had communicated the project of conciliation to Cardinal Antonelli, with whom he discussed it in four successive interviews. He found the Cardinal opposed to all idea of a transaction, and his Eminence at length stated that the project could not be received.

The *Constitutionnel* of Monday publishes an article on the Roman question, which concludes as follows:—

The efforts of France have been powerless to bring about a reconciliation which would be the glory of Italy and the Papacy. What will be the inevitable consequence of such a state of things? If up to the present only the generosity of France has been at stake, will not her dignity end by being compromised? Will not withdrawal soon become a duty?

The Paris journals which are friendly to Italy and those which support the Pope's temporal power alike draw conclusions from the note of the *Moniteur* favourable to the cause they respectively uphold. The Paris Liberal journals complain that the documents are already some months old, and prior to the attempt of General Garibaldi, which has rendered a settlement still more desirable.

A letter from Rome in the Paris *Temps* speaks with confidence of M. Lavalette having received from Paris a copy of a sort of note from England prompting the Cabinet of the Tuilleries to evacuate Rome.

The Paris correspondent of the *Times* says:—

According to present arrangements the Emperor returns on the 4th, and it is said that on the 6th a Council will be held, in which M. Thouvenel will present the draft of a note in reply to General Durando's circular, which it will in form condemn while substantially approving it. Such is this evening's report, and it is added that M. Thouvenel will resign should his project be rejected; but that Minister's resignation has been so often announced that we need not attach much importance to that part of the rumour.

A letter from Paris says:—

The apprehensions expressed with respect to conspiracies against the Emperor's life are, it is asserted, greater than ever. It must be confessed that the ex-

ample of what is taking place in Poland is not of a nature to reassure him. One would almost fancy political assassination to be a malady of the age. A regular system has been organised by the assassins, who recruit their numbers from amongst intelligent men, calculating most prudently and carefully every chance of success. I am not aware whether the French Government has received any positive assurances that something is being plotted against the Emperor's life; but I am told that orders have been issued from the Ministry of the Interior to organise a brigade of policemen, composed of tried and devoted men, who will be charged exclusively to watch the frontiers bordering upon Italy and Switzerland. It is said that an attempt similar to that made by Orsini is feared.

It is stated that the Empress's taste for bull-baiting is to be gratified by the introduction of the sport into Paris. The celebrated El Tato, whose exploits at Bayonne have been lately well described by *Punch*, has been, it is said, engaged for Paris at a great expense, and the genuine performances with real blood, gored horses, wounded men, and trailing entrails, are to begin at the Passy Hippodrome on October 15th next.

ITALY.

The marriage of the Princess Maria Pia of Italy with the King of Portugal was celebrated by proxy in the Royal Chapel, at Turin, on Saturday. The Royal bridegroom was represented by the Prince de Savoie Carignan, and the bride was accompanied to the altar by King Victor Emmanuel, the Princes of Savoy, Prince Napoleon, and the Princesses Clothilde and Mathilde. The ceremony was performed by the Archbishop of Genoa, assisted by four Italian bishops. The people of Turin seem to have behaved in the most loyal manner on the occasion—to have shouted themselves hoarse during the day, and to have consumed an immense number of candles in illuminating the city at night. Great feasting of course took place at Court on the evening of the wedding-day. On Sunday the young Queen left Turin, commencing the journey to her new home. The King, the Princes, and the Ministers accompanied her as far as Genoa, where she embarked for Lisbon. Maria Pia has not completed her 15th year, and she only gave up her doll a few days ago, precisely on the day they told her she was engaged to be married.

Prince Napoleon appears to have been very cordially received at Turin.

It seems probable that General Durando, as well as Signor Conforti, may retire from the Cabinet. In this case Ratazzi would take the portfolio of Foreign Affairs, retaining the Presidency of the Council.

A Turin letter in the *Siecle* states that the number of Garibaldians who still remain prisoners is 1,909. It adds that only 232 young men, under eighteen years of age, have been sent home to their families.

A letter from Turin says:—

We have sorrowful news of the Southern brigandage; we hear of various bands (among others one of 700 ruffians), leaving Rome, bound to the Neapolitan frontier, on the 17th of this month. One of their latest exploits has filled the country with horror. I spare you the minute particulars, as I suppose you will have them from your Naples correspondent. In a few words:—As a bridal party, consisting of a lovely young person of the Binelli family, sixteen years of age, of her bridegroom, her mother, and one of their domestics, were the day after the wedding travelling from Campobasso by a public conveyance, they were fallen upon by a party of thirty mounted bandits. The attempt of this latter to force the bride along with them was resisted by the bridegroom, who was consequently killed on the spot. The young wife, roused into fury by the fall of her husband, broke out into such curses and invectives against the murderers that these could only silence her by laying her down dead by the side of the dead. The villains then compelled the old servant to strip the bodies of the unhappy couple of all their ornaments and clothes before the eyes of the distracted mother, and, after also robbing the other travellers of all they had about them, they made off with perfect impunity.

A petition to the Pontiff, requesting him "for the sake of the Church of which he is the visible head, to lay aside that temporal power which is the bane not only of the country, but also of all religion and morality," has been signed by no less than 12,000 members of the Italian clergy.

The Italian army numbers altogether 323,200 men, exclusive of the regimental depôts and reserve.

It is confidently asserted that the decree of amnesty to all persons concerned in the late Garibaldian movement, with the only exception of the deserters from the Royal army, will follow close upon the celebration of the Princess's marriage.

ROME.

The French Ambassador, the Marquis de Lavalette, has left for Paris. It is said he will not return again, having exhausted all diplomatic means of bringing about a solution of the Roman question.

PRUSSIA.

In the sitting of the Chamber of Deputies on Monday, Count Bismarck-Schöhausen read the following communication from Government:—

The Chamber having rejected the charges for reorganising the army, included by Government in the Budget for 1862, the Government must presume that the House would adopt a similar course with regard to the new items in the Budget for 1863. The Government on its part maintaining the views already expressed by its organs upon the occasion of the discussion of the Budget of 1862, the results of a present debate upon the Budget of 1863 would not only be unfavourable to the chances of any further settlement of the question, but would on the contrary greatly enhance its difficulties. Looking at the spirit of the discussions which have hitherto taken place, it seems impossible to arrive at an

understanding without the introduction of a fresh Budget.

On the proposition of the Ministry, his Majesty has therefore authorised me to withdraw the Budget for 1863. By this act, however, the principle of the Budget being early submitted to the House is not conceded. But the Government is of opinion that its present duty is not to raise still higher the obstacles to an understanding. Next session we shall lay before the House the Budget for 1863, with a bill supporting as a vital condition the reorganisation of the army, and we shall at the same time submit to the Chamber the Budget for 1864.

Herr Von Grabow, the President of the Chamber, then read the Royal authorisation to withdraw the Budget for 1863. It was then resolved to refer the declaration of the Government to the Committee upon the Budget, with the request for an early report.

In that committee, in reply to the question whether a new session would be held in the course of the year, Count von Bismarck-Schönhause stated that no decision had been yet come to by the Government. It regarded the present period as a species of armistice, during which an attempt might be made to terminate the conflict. It was possible that the Budget might be laid before the Chamber in the course of the year, but its settlement, owing to the possible alterations necessary in the military votes for 1863, until the 1st November, was hardly to be expected. Count von Roon stated that the interval from the middle of October, when the session would probably close, until November was insufficient for the consideration of the Budget and the presentation of the bill based thereon. Count von Bismarck-Schönhause repeated that the Government, in withdrawing the Budget for 1863, only had in view the object of a pacific understanding with the Chamber.

RUSSIA.

Letters from St. Petersburg state that Russia celebrated her thousandth birthday on the 20th inst. There were great rejoicings at St. Petersburg and Moscow, but the chief festival was held at Novgorod, which is regarded by native historians as the cradle of the Russian Empire. The Emperor and the Imperial family were there. There was a grand procession, a religious service, the inauguration of "The Millennium Monument," and a parade of troops. After the review a dinner was given in the open air to the troops by the merchants. Their Majesties took part in it. They were continually cheered. Everything has passed over with perfect success. This evening there is a banquet for the Court and a general illumination.

"The Emperor Alexander," says a St. Petersburg letter, "has just taken a new conciliatory decision of clemency, which will be received with gratitude by all unprejudiced persons. By a recent ukase, dated from Novgorod, all fiscal prosecutions against individuals guilty of political offences since 1831, and consequently liable to the confiscation or sequestration of their property, are to cease."

MEXICO.

Advices from Mexico state that 25,000 French troops landed at Vera Cruz on the 28th of August, and at once marched outside the town to healthy quarters. Vera Cruz was very unhealthy, a great deal of fever prevailing, particularly among the men-of-war lying at Sacrificios. Her Majesty's ship Phantom was off Tampico.

WEST INDIES.

The Jamaica Legislature was summoned to meet for business on the 7th of October. A meeting was about to be held, convened by a largely-signed requisition, to consider the best means of promoting the immigration of coloured people of the United States and Canada into the island as colonists. A quantity of cotton cloth, manufactured from native fibre grown by the Jamaica Cotton Company, had been received, and samples of it publicly exhibited.

The Legislature of Antigua had taken up the question of a resort to the United States for immigrants, and its consideration was deferred to the next meeting, which would be on the 18th of September.

FOREIGN MISCELLANY.

DR. LOCKHART AT PEKIN.—Dr. Lockhart continues diligently to prosecute his work at the hospital at Pekin. He says:—"I have 300 and 400 patients a day, sometimes more, and on the hot days it is difficult to get through the work; but I always carry it through, and then I can rest when it is over."

PILGRIMS TO THE HOLY LAND.—The *Union* publishes the following intelligence respecting the pilgrims who have recently left France for the Holy Land:—"The caravan left Marseilles on the 31st of August, and arrived at Malta on the 3rd inst., all in good health, though many had suffered severely from sea-sickness. The news from Palestine caused some apprehensions as to the safety of the roads, as it appears that three Franciscan friars were attacked and plundered by Bedouins at Sanguil, near Silo. The Governor of Jerusalem, Surriga Pasha, hastened to the spot, sent several of the sheiks of the tribe to Jerusalem in chains, and detached twenty-five horsemen to arrest the robbers. This event is much to be regretted, but it does not forebode any danger to the pilgrims."

THE MASSACRE AT ERROMANGA.—MEMORIALS OF THE LATE MR. AND MRS. GORDON.—In a letter just received by a correspondent from the Rev. William Wyatt Gill, B.A., dated "on board the

John Williams, near Sydney, July 3, 1862," he refers, in the following affecting terms, to the late Mr. and Mrs. Gordon, who were murdered some time ago by the natives of Erromanga, South Seas:

—"In the next room to this are sad memorials for the friends of Mr. and Mrs. Gordon, of Erromanga. They consist of locks of hair of Mr. and Mrs. Gordon, matted with their own blood, also poor Mrs. Gordon's wedding-ring, taken off the corpse, with a spot of her own blood on it. There is the martyr's crown; and yet the mission is to be recommenced upon our return from Sydney. All honour to the brave hearts of our brethren and our teachers who are determined yet to raise Erromanga—that forlorn hope of Polynesian missions—to Christ. May God prosper their endeavours!" This mission, the New Hebrides, is supported jointly by the Reformed Presbyterian Church of Scotland, and the United Presbyterian denomination in Nova Scotia. Mr. Gill has been labouring for eleven years at Mangaia, Polynesia, where he has been instrumental in doing much good amongst the natives.

THE NEW ARCHBISHOP OF CANTERBURY.

The Premier has tried to avoid the difficulties of selecting a Primate by translating Dr. Longley, the present Archbishop of York. It is a very "safe" selection, and one that will increase Lord Palmerston's reputation for tact. By choosing the Archbishop he gives himself the patronage of two archbishoprics, a bishopric, and probably a good deanery. Thirteen members of the episcopal bench are now his nominees, and, as a rule, they are all quiet, respectable, orthodox, and, perhaps, a little insignificant.—*Spectator*.

The Right Rev. Dr. Charles Thomas Longley, who has accepted the Archdiocese of Canterbury, was educated at Westminster School, and at Christchurch, Oxford, where he graduated in 1815, being first-class in classics. He was public examiner in 1825. Having filled the office of tutor and censor of Christchurch he was presented by his college in 1823 to the incumbency of Cowley, near Oxford. In 1827 he was presented to the rectory of West Tytheley, near Stockbridge, Hampshire, and held it until 1829, when he was elected by the trustees to the head mastership of Harrow School. In 1836 the See of Ripon was founded, and Dr. Longley was appointed the first bishop. On the resignation of Dr. Maltby, in 1856, Dr. Longley was translated to Durham, and on the death of Mr. Musgrave, in 1860, he was translated to the Archdiocese of York. As soon as the necessary forms can be completed, he will be installed at Canterbury Cathedral as the Primate of All England. His Grace was born in 1794, and is the fifth son of Mr. John Longley, formerly Recorder of Rochester. It may be mentioned that there have been five precedents for a translation from the throne of York to that of Canterbury. In 1396, Thomas Fitzalan otherwise Arundel was translated; in 1451, John Kemp; in 1575, Edmund Grendall; in 1747, Thomas Herring; in 1757, Matthew Hutton. In every century since the 14th, with one exception, Primates of England have blossomed into the full-blown dignity of Primates of All England. Dr. Longley preserves the tradition for the 19th century.

It is currently reported that the Premier has offered the Archdiocese of York to the Bishop of London. His lordship is travelling in the north of Scotland.

Postscript.

Wednesday, Oct. 1, 1862.

CIVIL WAR IN AMERICA.

NEW YORK, Sept. 20 (Morning).

(Per Norwegian, via Quebec and Londonderry.) Later accounts from General M'Clellan's headquarters state that Tuesday last was chiefly passed in deploying the forces and gaining position, but on Wednesday a severe battle was fought, lasting from dawn till dusk. The result of the battle was indecisive, but the superiority of position remained with the Federals. Their loss is estimated at from 6,000 to 10,000 men. Federal General Mansfield was killed, and Generals Hooker, Dureya, Sumner, Meagher, Max, Weber, Dana, Hartshuff, Richardson, Sedgwick, French, Ricketts, and Rodman were wounded. The loss of Federal generals and field officers is said to be so large as to be unaccountable.

Little beyond skirmishing occurred on Thursday. General M'Clellan officially reports on Friday morning that the enemy abandoned his position on Thursday night, leaving dead and wounded on the field, and says:—"I do not know if the enemy is falling back to an interior position, or crossing the river. We may safely claim the victory for ours."

In a later despatch he reports that General Pleasanton is driving the enemy across the river, and says:—"Our victory was complete. The enemy is driven back into Virginia. Maryland and Pennsylvania are now safe."

The newspaper accounts state that the Confederates commenced crossing the Potomac at Shepherdstown Bridge and two fords above and below it early on Thursday night. During the night General M'Clellan advanced a battery, and shelled the Confederates from the surrounding heights. Early on Friday morning General Pleasanton pursued them with two batteries and two regiments of infantry, and captured some of their ammunition and supplies, and a small portion of a South Carolina brigade. General Stonewall Jackson conducted the Confede-

rate retreat into Virginia, and the whole Confederate army appears to have crossed the Potomac with but slight loss of men, wagons, and artillery. The Confederates retreated in the direction of Winchester.

A considerable Federal force, under Generals Siegel and Heintzelmann, is on the Virginia side of the Potomac, and speculation is rife whether this force will interfere with the Confederate retreat.

It is not decided whether the Federals or the Confederates occupy Harper's Ferry, but it is rumoured that General Burnside yesterday crossed into Virginia via Harper's Ferry, and was moving against the Confederates.

General M'Clellan's army crossed Antietam Creek, and is massed between that position and the Potomac, opposite Shepherdstown. It was supposed M'Clellan would cross the Potomac.

The capture of the Confederate General Longstreet is not confirmed.

The Federal garrison at Mumfordsville, Kentucky, numbering 4,000 to 5,000, with ten pieces of artillery, surrendered on the 17th to Confederate General Bragg, whose forces numbered 30,000.

The reported investment of Charleston is officially denied.

The Federal gunboats have destroyed Prentiss, Mississippi.

The Confederates are concentrating at Goldsborough, with the intention of attacking Newburn, North Carolina.

Large bodies of Federal recruits continue leaving for Washington.

A large steamer, supposed to be the Oviedo, ran the blockade at Mobile.

NEW YORK, Sept. 20 (Evening).

The Confederates all succeeded in crossing the Potomac on Friday morning, saving their transports and all their wounded, except 300. The Confederates are still visible in force on the Potomac shore, opposite M'Clellan's position, and have posted artillery to prevent the Federals from crossing. The Federals estimate the Confederate loss at 18,000 to 20,000 men.

(Latest by Telegraph to Cape Race.)

NEW YORK, Sept. 22 (Evening).

The Confederates have retired from the bank of the Potomac, opposite M'Clellan, and have retreated in the direction of Winchester.

The Federals are crossing the Potomac at Shepherdstown and William's Point.

The Confederates evacuated Harper's Ferry on Friday last, after destroying all the Government stores and the pontoon bridge, and partly destroying the bridge of the Baltimore and Ohio Railroad.

The Federals now occupy Harper's Ferry and Maryland Heights.

Generals Siegel and Heintzelmann remain for the defence of Washington.

Commander Preble has dismissed the U. S. service for permitting the steamer Oviedo to enter Mobile.

Money easy. Gold, 17½ premium. Exchange dull. Bankers' bills, 128½ 129½.

CONTINENTAL NEWS.

The *Genoese* journals of yesterday publish accounts of the *fêtes* in that city, and of the enthusiastic reception which the city afforded to the Royal cortège. The Queen of Portugal, accompanied by Prince Humbert, embarked in the Bartholomew Diaz, which will convey her Majesty and the Prince direct to Lisbon. Prince Napoleon and the Princess Clotilde embarked in the Prince Jerome for Marseilles.

Intelligence from Fort Varignano states that Professor Partridge's apparatus had been applied to Garibaldi's foot. The suppuration has diminished.

THE QUARTER'S REVENUE.

The revenue returns for the year and quarter ending last evening have been published. The total amount of revenue in the year was £69,685,540*l.*, against £69,806,180*l.* in the year ending September 30, 1861. The revenue for the quarter was £14,600,983*l.*, against £14,601,232*l.* in the quarter ending September 30, 1861. There is thus a decrease on the year of £20,620*l.*, and on the quarter of £249*l.* This decrease is owing to a falling off in the excise and property tax. The decrease in the year in the excise is £1,194,000*l.*, and in the property tax £601,000*l.* Under all other heads there is a respectable increase. Thus customs show an increase in the year of £375,000*l.*, of which £219,000*l.* has been received during the last quarter. The revenue from stamps also has increased in the year by £398,775*l.*, and from miscellaneous sources by £776,563*l.* The amount of expenditure during the quarter has exceeded the revenue by £3,429,902*l.*

SUNDAY RELIGIOUS SERVICES AT THEATRES.—The united committee for arranging the holding of religious services in theatres during the winter, and which have been so successful in their operation, have, after due consideration, come to the determination of pursuing the same course during the ensuing winter months. The theatres selected, with the managers of which an agreement has been entered into, are the Standard, Shoreditch, opposite the terminus of the Great Eastern Railway; the Pavilion, Whitechapel-road; and Sadler's Wells Theatre. The first Sunday in October has been appointed for the opening service at each establishment.

MARK LANE—THIS DAY.

Fresh up to Mark-lane, this morning, the arrivals of English wheat were small and in good condition. For all qualities, however, the trade ruled heavy, at fully Monday's decline in quotations of 2*s.* per quarter. There was a good show of Foreign wheats on the stands. Good and fine qualities were in moderate retail demand, at late rates, otherwise the trade was dull, on former terms. Floating cargoes of grain were in slow request, at late currencies.

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TO CORRESPONDENTS.

"A Country Pastor."—"Good wine needs no bush."

"Scrutator."—Next week.

The Nonconformist.

WEDNESDAY, OCTOBER 1, 1862.

SUMMARY.

THE unfavourable change in the weather, though it seriously affects the attendance at the International Exhibition, and will quicken the return homeward of Paterfamilias who lingers at the sea-side, has happily come too late to have any material influence upon the harvest. The downward tendency of the corn-market, and the immense importations of grain from America, as well as the continent, promise abundant supplies and moderate prices for the winter. Indeed, the Chancellor of the Exchequer, in his elaborate eulogium on agricultural pursuits at Mold, stated on his own information, "that the yield of all descriptions of esculents for the present year will be far more considerable than it has been for several years past."

With a paralysis upon the chief industry of the country, we do not expect flattering accounts of the revenue, and a net decrease of only 249L in the summer quarter, as compared with the same period last year, cannot be regarded as unfavourable. A great part of the 617,000L decrease in the excise may be set down to the remission of the paper duty, and, notwithstanding our restricted trade with America, formerly our best customer, the customs show an increase of 219,000L on the quarter, and 375,000L on the year. The revenue from stamps is greatly augmenting, and the loss on the property-tax to the Exchequer has been a clear gain to the tax-payer. The deficiency of the year ending with the past quarter is set down at 3,429,902L. Mr. Gladstone will hardly, under present circumstances, propose the imposition of new taxes. Necessity therefore will next session oblige a sweeping retrenchment of expenditure, and perhaps our deficit may save us from extended and costly hostilities in the far East.

Senatorial eloquence is flowing in a broad stream in the provinces. Some M.P.'s have been rendering an account of their stewardship to easily-satisfied constituents, though the refusal of the farmers of Shropshire to drink the health of Sir Baldwin Leighton, the active promoter of the notorious Poaching Bill, was an exception both gratifying and significant. One of the prominent topics at agricultural meetings is the expediency or otherwise of prizes to agricultural labourers for meritorious service, which is hotly debated by country squires and titled landowners. Mr. Laing has been making at Glasgow a more severe attack than he made at Manchester on Sir Charles Wood's Indian policy, and strongly urges the necessity of governing India in India, and not in Westminster. Sir John Pakington has contributed the longest and most pretentious speech of the week. It is hardly possible to avoid drawing a comparison between Lord Stanley's thoughtful utterances at Stockport and Sir John's ambitious display at Birmingham, on the subject of Mechanics' Institutions, and preferring a sentence of the noble lord's common sense to whole columns of the right hon. baronet's twaddle.

British sympathisers with the Confederate cause would do well to ponder the letter published elsewhere from the Rev. John Curwen, of Plaistow, describing the redemption of the sister of the Rev. Sella Martin, an eloquent coloured minister, with her two children, from slavery in Georgia. Their owner was the Rev. John Derson, "much respected in the neighbourhood,"

and Caroline's family were the children of this minister's dead son. The grandfather had not the slightest compunction in selling his son's unmarried wife and her children for 2,000 dollars—the money raised by kind English friends—but in order to convey them to the free States it was necessary to sell them to a slave-dealer that they might be sold again to Mr. Martin. The transaction was safely completed through the agency of a friend, who had to go over to Covington, in Kentucky, on the Ohio—whether Mr. Martin himself durst not venture—to pay the money, and cross over with his charge to Cincinnati, where they were free. The reverend grandfather not only took the money, but wrote a letter to his runaway slave—a matchless specimen, as Mr. Curwen remarks, "of distorted religiousness or hypocrisy." He alludes to the debt Mr. Martin owes to the former master from whom he ran away, and reminds him as "a preacher" of the Apostle's injunction, "Owe no man anything." While pocketing his dollars, he expresses great solicitude for the future moral condition of Caroline, his son's concubine, when she reaches Boston, "the den of social monsters and abolition infidels," and disclaims the responsibility of "assisting to plunge her into moral and social ruin." The letter is a perfect picture of the shockingly-depraved condition of Southern society. The fate these poor creatures have happily escaped—that of being treated as so much live stock—is the fate of millions of their brethren, and that struggle for Southern independence which Englishmen so much admire, involves the perpetual degradation as "chattels" of one-third of the population of the Confederate States.

The criminal record of the week presents several features of unique and appalling interest. The revelations made in connexion with the wholesale poisonings of Catherine Wilson—the first effected six years ago—have sent a shudder through society. There may be many undetected Catherine Wilsons if, as Professor Taylor avers, numerous deaths attributed to cholera are in fact occasioned by poison administered under the name of medicine.—William Rouell has pleaded guilty to the crime of forgery, and before the Judge sentenced him to penal servitude for life last Wednesday, made a strange confession of his guilt and penitence, while withholding those explanations by which his conduct could be fairly judged.—All Scotland, Glasgow in particular, is in a state of excitement relative to the Sandyford murder, for which Mrs. M'Lachlan awaits her execution. The minute and circumstantial "statement" since published on behalf of the prisoner endeavours to fix the crime upon old Fleming, notwithstanding the marked vindication of his character by the judge at the trial. Popular feeling runs very high against the old man. A monster petition for staying the execution of the condemned is being got up, people take sides, wrangle and bet, and though none pretend that the woman was guiltless in the matter, it is stated that "not all the military and police in Glasgow, or even in Scotland, would, in the present temper of the populace, be able to carry the sentence into effect."

The world has been for the last week puzzling over the enigma which the *Moniteur* has cast before it in the shape of some diplomatic correspondence which took place in May last on the Roman question. In a well-written letter, the Emperor of the French submits for the acceptance of the Pope a plan for reconciling Rome and Italy. The King is to guarantee the States of the Church; the Pope to allow the municipalities and provinces to govern themselves. Cardinal Antonelli responded with increased emphasis—*non possumus*, and the impossible solution proposed to the unyielding Papacy fell to the ground. As the correspondence is claimed by each side as favourable to itself, we may be sure that it favours neither. The main point of interest lies in the question why it has been published at the present time. Coupled with the retirement of M. de Lavallée from Rome, it might be held to indicate that the Emperor will abstain from further negotiation, and proceed to act. But the *Moniteur* explains that France is still anxious to reconcile the claims of the Pope and Italy, and in M. Thouvenel's note we find it emphatically explained that "all the declarations of France announce a firm determination to maintain the Pope in possession of his present territory." It seems probable that the pressure of public opinion in France and England has caused the publication of these documents. But though they deprive of any official semblance M. de la Guérinière's impudent speculations, we see in them no ground for hope that the Emperor of the French, unless very hard-driven, will depart from his policy of eternal see-saw. The protest of 12,000 Italian priests against the continuance of the temporal power of the Pope, will do more to help the final solution than any false trust in the enemy of Italian unity.

The marriage of the Princess Pia of Italy, a

child not yet fifteen, to the young King of Portugal, is interesting to Europe only as affording a suitable occasion to amnesty Garibaldi and his followers. No decree to that effect has yet been issued, though still expected, nor would it set free the great captive, whose wounds will keep him a prisoner at Varignano for weeks, if not months, to come. The Italian Ministry would appear to be thinking more of its own reconstruction than a Garibaldian amnesty, and there seems no doubt that the popular demonstrations in this country have braced up public feeling in the Peninsula, and proved the best medicine to Italy's noblest son.

The King of Prussia, fearing to break with an almost unanimous Parliament, has instructed his new clerks, miscalled Ministers, to propose some hocus-pocus with a view to tide over the crisis, and gain time.

Though the tide of victory has turned in favour of the Federals in Maryland—the ragged regiments of "mean whites" finding little favour in that well-to-do State—disaster continues to follow them in Kentucky. The Confederates still threaten to cross the Ohio and attack Cincinnati, and have obliged a Federal force of 5,000 men, with ten pieces of artillery, to surrender at Mumfordsville. In the Free States the drafting scheme, and, it may be added, the collection of taxes, are postponed, but not abandoned, and all the proposals for separate action and a bolder policy have fallen to the ground. The South, before the recent battles in Maryland, made known the terms on which it would grant peace, viz., the recognition of the Confederacy, and the submission of the question, "North or South?" to every State in the Union. Of course the proposal is now no longer tenable, and the war will go on.

THE MARYLAND INVASION.

DURING the week just elapsed, the news which has reached this country by successive mails, informs us of a great alteration of the relative position of the contending armies in America. The prospects of the Federals when we last surveyed them were intensely gloomy. The army of the Potomac, under General Pope, had been ruthlessly mangled in several sanguinary engagements, and had taken shelter within the entrenchments which surround Washington. A large body, probably the main body of the Confederates, had crossed the Upper Potomac into Maryland, menacing the communications between Baltimore and the capital, quickening into life the Secessionist sympathies which have been cherished by that State from the commencement of the contest, and which nothing but the presence of a large Federal force could drive beneath the surface, and making even Pennsylvania start with fright at the proximity of danger. Stonewall Jackson had surrounded Harper's Ferry, and rumour intimated, and as it turned out truly, that he had captured the position and its garrison. M'Clellan had been reinstated in his command; but it was over an army broken and demoralised by a long series of disastrous defeats. Everything betokened confusion and dismay in the Federal camp—and no small portion of the English press, we are ashamed to confess, exulted in the prospect of a possible re-establishment of the American Union, under the auspices of a pro-slavery Constitution and a Confederate President and administration.

We took occasion two or three weeks ago to warn our readers against drawing hasty conclusions from any of the phases which this singular but hardly contested war presents. Recent events have added fresh force to that warning. The seemingly - impossible has again happened. General M'Clellan, hastily collecting the shattered army placed under his command, and reorganising it with unwonted rapidity and skill, started from Washington, and made a swift march directly upon the communications of the invading Confederate forces. He found them occupying a strong position at Hagerstown, some eighty-five miles north-west of Washington, and well on towards Pennsylvania. On the 14th of September he stormed the heights upon which part of Lee's army was posted, and carried them triumphantly. He pursued the retreating foe during the whole of the 15th, came up with them on the 16th between Rossville and Sharpsburg, again engaged them on that and the succeeding day, when Stonewall Jackson, who in the meantime had captured Harper's Ferry, had moved up to the help of Lee, and succeeded in compelling the combined force to quit the ground. On the 19th M'Clellan reports the abandonment of their position by the Confederates, and in a later despatch he declares his victory to have been complete—the enemy driven back into Virginia—Maryland and Pennsylvania safe. The latest intelligence brings to our view the Federal army recrossing the Potomac into Virginia, and the Confederates retiring through

the Shenandoah Valley upon Winchester. This is, perhaps, the most decisive triumph which has yet been achieved by the Federals on an open field. It has once more reversed the position of the main armies of the belligerents. The invasion of Maryland has terminated in discomfiture.

It may readily be anticipated that these results were not achieved without much desperate fighting, and deplorable loss of life. The Federals report the death of General Mansfield, the wounding of no less than thirteen other generals, and an estimated loss of from six to ten thousand men. The estimate is probably under the mark, while that of the Confederate loss, given by the Federals at from eighteen to twenty thousand men, must be merely conjectural, and is probably immensely exaggerated. The Confederates, it is clear, although plainly defeated, could hardly have suffered to such a disproportionate extent as these numbers indicate, for they withdrew across the Potomac with all their baggage, their ammunition, and their wounded, with the exception of 300 of the latter. Unfortunately, moreover, victory, which crowned the Federal arms in Maryland, has favoured the Confederates in Kentucky, the garrison at Mumfordsville, numbering from four to five thousand men, with ten pieces of artillery, having surrendered on the 17th inst. to the Confederate General Bragg.

We heartily wish we could discern in the intelligence just published any sign of the approaching termination of this most destructive and sanguinary contest. Nay, it would be some relief to learn that the objects for which it is persevered in had been definitively settled. It can hardly be possible for the Government at Washington to cherish the remotest hope of subjugating the Confederate States and reconstructing the Union. It would be unfair perhaps to expect that they should abandon the contest until either the fortune of war has declared itself decisively against them, or they have recovered a position from which they may dictate honourable terms. At present, the strength of the contending parties is too evenly balanced to admit of any hope that negotiations for peace will be thought of by either of them. Nor would it be safe to conjecture when that happy time will arrive. The balance of advantage shifts so capriciously from the one side to the other, and the victories gained by one are so speedily followed by victories gained by the other, that we seem at the present moment farther off from the close of the dispute than we did at the commencement of the first campaign. And yet, possibly, in accordance with the law which appears to have governed this unnatural strife, the most unlikely of all possibilities may occur, and at the very moment when we have made up our minds to an indefinite protraction of the warfare, we shall be gratefully surprised by a conclusion of peace.

Be this as it may, we do trust that the effect of the recent tidings will do something to damp the rising enthusiasm in favour of the South which the *Times* and some other journals have been doing their utmost to excite. If the world is destined to witness the establishment of a nationality and a constitution of which slavery is to be avowedly the corner-stone, Englishmen, at least, may well wish that its inauguration shall not be set off by a halo of *prestige*. We have no desire to see a slaveholding power predominant on the continent of America. We grudge it not the independence which it claims—but from the outset of the civil war, our hopes have gone so far with the North as to desire that, at least, she may be able to hold her own, and be in a position at the close of the contest for exercising a controlling influence in the settlement of the terms upon which peace is to be concluded. Every turn in the tide of affairs which strengthens this hope, makes us thankful that Providence has not yet declared, and trustful that it will not declare, in favour of the establishment of iniquity by law.

THE FIRST HARVEST.

IT is about twenty years since the Voluntary Educationists sowed the first seed of their principles. There was at that time no Voluntary party, as such, in the kingdom. Indeed, the question not having been put fairly before them, it may be doubted whether many Nonconformists even were prepared to say that it was not the duty of the State to provide for the education of the poor. We have reasons for believing that three-fourths, if not more, of the Dissenters of that day would have welcomed a proposal for a fair scheme of popular education. We, as our readers know, were not amongst that number; and, happily, no scheme was forthcoming which was likely to entrap the consciences of the majority of our fellow-religionists. The pretensions of the Church in 1839 were sufficient to excite a first alarm on this subject.

This was deepened into the intensest feeling of indignation in 1843, and became a bond of united and organised action in 1847. It had then become obvious enough that National Education was only a convenient periphrase for Church extension. Those Dissenters who differed from the Established Church on principle, and those who differed from it on mere questions of polity, were now, to a large extent, united, and from that time the platform of Education amongst Dissenters has been mainly a platform for the exposition and defence of the Voluntary principle.

The history of the Voluntary agitation since that day has been of a varied character. With some, Voluntaryism has been only another word for denominationalism. With others, it has been willingness in theory and unwillingness in practice. Others, still, have done their best, through evil report and through good report, not merely to expound and defend, but practically to prove, the success of a principle which to them has been more than a sentiment, and of much more value than the selfish and narrow interests of any denomination. But whether of love or of sectarian enmity, Voluntaryism has been preached, and the preaching has been with power. It has been elevated into the rank of a political doctrine, and it now numbers its expositors and adherents in both Houses of the Legislature. Latterly, the other system having broken down, it has bid fair to become a rule for statesmen, and, "willy" or "nilly," a necessity for all parties. Now, the seed scattered year after year for twenty years bears to us the promise of a first and abundant harvest.

Among the harvestmen, "bringing his sheaves with him," comes Sir John Coleridge, lately one of her Majesty's judges, and also, lately, one of the members of the Royal Commission on Education. We printed, in our last number, the substance of a speech delivered by Sir John at the meeting of the Honiton Church Association, in which this man of rare judgment and cautious intellect boldly but cheerfully looks forward to the day when all Government aid will be withdrawn from the Church of England. Reading the signs of the times, he calls attention to the fact that in the government of this country there is a desire, perhaps even a "bounden obligation" to make no distinction between "what used to be called the National Church of this country" and the Dissenting sects. He says that this movement cannot be successfully resisted, and that all that can be done is wisely to prepare for the end to which it looks:

We must prepare ourselves (he says) to do our own work. I am far from thinking, either that that is an impossible thing to be done, or a thing we ought not to accept with hearty goodwill and thankfulness, trusting that with the blessing of God we may make the best of our course. I am very far from grieving that the time is coming when assistance from the national funds will be wholly unnecessary. In many—in the larger number of schools at this moment they are without the means of any assistance in the shape of a grant for educational purposes, and yet are going on doing great good in the country. I cannot help thinking those receiving help might take a lesson. If this be done, we shall be able by increasing a little the payment from the poor and increasing a great deal the assistance we ourselves give, to render some service; and I think there can be no doubt, whenever this happens, that the state of education in this country will be improved. Whenever it may please God to grant this, I trust that the parents of this country will be raised to a sense of the duty incumbent on them to educate, or contribute towards the education of, their children, and that the friends of the poor will be stimulated to give a great deal more, so as to supply whatever may be wanting from other sources.

These are strong and weighty words of a Christian churchman and statesman, and rich sheaves of the Voluntary harvest.

Nor less emphatic is the *Times* newspaper. Taking occasion from Lord Stanley's speech at Stockport, in which the noble lord expressed his opinion that one of the leading controversies of the next age would turn on the question at what point shall the limit be fixed between State interference and individual action in the matter of education, and in which Lord Stanley also expressed his gratification at the fact that the Mechanics' Institutions—the members of one of which he was addressing—are Voluntary institutions—the *Times* of Friday last thus boldly expresses itself:

The aid of Government towards the maintenance of a school is exceedingly convenient, but even the strongest advocates of State assistance cannot divest themselves of the feeling that to do without that aid, if much less convenient, is much more honourable. The first every one feels is a step in the wrong, the second in the right direction. Historical induction, the only source from which we have as yet gained any firm ground for speculation on political science, has clearly established that nations are free, happy, energetic, and progressive in proportion as they possess in themselves the habit of acting, individually or collectively, without the intervention of the Government; and that, in proportion as mankind have learnt to look to some central and superior authority to initiate, to support, and to reward their labours, they have unlearnt one of the very best portions of their nature, and excluded those causes which conduce most directly and most efficiently to greatness and to happiness. If a system of education directed from a centre, and absorbing gradually more and more of

individual and local energy into the vortex of central control, can be carried on without degrading the spirit and emasculating the energies of the education movement, it will be the first act of central administration which has been able to effect the good at which it aims without establishing, side by side with it, an evil of even greater magnitude.

The moral value of this expression of opinion we know exactly how to appraise. We recollect how the *Times* sneered at the Voluntary Conference of November last, but since then Mr. Lowe has been beaten by the Government Educationists on the Education Code, and his defeat has, not unexpectedly, resulted in a victory of Voluntaryism in his mind.

The instructions just issued from the Education Office with respect to the practical execution of the Revised Code offer another illustration of the deep influence which the work of the Voluntary party has had upon the practical question of popular education. If these instructions are honestly carried out we shall have at least some results for our money, while there will be no further abuse of the public funds by bestowing them in aid of the education of children whose parents are well able to pay for it without such assistance. No grant is in future to be made for such children, and they are to be charged, instead of twopence and threepence a week, the full cost of their education, viz., 30s. a-year.

This is a harvest worth gathering. The conversion of statesmen and journalists, and the abolition of practical abuses, the existence of which has been one cause of the popularity of the present system amongst the middle classes, is a result not to be despised. The Voluntary party have only to continue their work in the same spirit and with the same confidence with which it was begun, and has been, for the most part, maintained,—setting a principle at issue and guided by a broad and unselfish policy,—and they may look for many richer harvests in the years that are to come.

DRAGGED INTO A WHIRLPOOL.

THE greatest danger in our relations with China—an empire of three hundred millions of people, with only nominal rulers, and in a state of hopeless anarchy—is that we have no settled, clearly defined policy. No one can say at home whether or when we are at peace or war there. The declarations of our Ministers in London do not correspond with the acts of our representatives at Shanghai. Lord Palmerston, before the close of the session, said:—"We are making no war in China except that which is necessary for defending the positions in which our trade is carried on." Lord Russell, it is true, in the instructions sent out to Mr. Bruce at the same time, went a step further, by stating that we are also "to encourage the Chinese Government to arm a sufficient force of artillery, infantry and cavalry, to overcome the rebels and reduce them to subjection." To "encourage" the Chinese Government, we now know, means to lend them ships of war, furnish officers to drill their soldiers, and legalise the hiring of British mercenaries to fight the battles of the Tartar dynasty. Our long and costly experience in India proves that such a policy is but one remove from direct intervention, and necessitates, sooner or later, direct intervention with its inextricable entanglements. Lord Russell himself admits it—for two months ago he told the House of Lords that the more we interfere in China the more the Imperial Government "will only look on, and leave the burden and expenses of it to us."

But what the British people do not suspect, or at least trouble themselves about, is that our forces, in conjunction with those of France, are to be directly employed in putting down rebellion in China. Nevertheless, that is the impression which prevails, not only in French official circles, but amongst our own countrymen in the Celestial Empire. The latter, it is to be observed, have hitherto proved but too correct in their forecast. They have peculiar facilities for anticipating the future. Hitherto our action in respect to China has been decided not by the home Government, but by their responsible agents on the spot. Our Foreign-office not merely throws its shield over their representatives in China who go beyond our instructions, but accepts the policy they initiate. It was so in the Bowring war; it was so in the Bruce war; it is so in the more serious imbroglio that Admiral Hope, Mr. Bruce, and the French representative are now stirring up. Thus our officials abroad are virtually constituted the arbiters in questions of momentous importance to the empire. It is not the advisers of the Crown, or the British Parliament, that decide questions of peace or war in China, but Admiral Hope and his colleagues. If England were polled to-morrow, the almost universal decision would be, "Let the Chinese alone." But what is the fact? As Dr. Legge says in the letter published

elsewhere, "The British Government has approved Admiral Hope's measures. A large army must be concentrated again in China. Ten thousand allies—French and English—must be in the Yang-tse to annihilate the rebellion and give peace to the empire!"

Apart from the very grave constitutional question involved, it is scarcely possible to exaggerate the folly, wickedness, and serious and far-reaching consequences of the new position we have assumed, or which has been accepted by the home Government, in the Chinese empire. If definite issue there be, it is but in one direction—a British and French occupation of the country. "If we are to pacify the empire we shall require 50,000 troops, and may then find again that we have undertaken more than we are equal to." We are proposing to re-establish a dynasty that is as much a thing of the past as the Stuarts or the Bourbons—a dynasty we have ourselves destroyed. British hired braves are to be sent out to give new life, in conjunction with our own soldiers, to a Government conspicuous for its cruelty and ferocity. "I have read harrowing accounts," writes Dr. Legge, "of the devastations of the rebels—how the country is blasted by their march. The accounts are no doubt true. But I have seen also the ways of the Imperial braves, and kept company with them for hours together. Their march over the country was like the progress of locusts and caterpillars. Their thirst for blood was quenchless; their outrages on the young and old were indescribable. . . . If we put down the Taepings, we shall kill our thousands on the battle-field, and the governors of provinces will kill their tens of thousands in the execution areas. We shall be installing so many Yehs. Our high officers will be the ministers to so many butchers of human beings."

Such are the people—recently our deadly, and even now our concealed, enemies—whom we are going to befriend; for whom the straitened means of our starving operatives are to be wasted, not because we will it, but because Admiral Hope and others will it. Who initiated this crusade against the Taepings? Not even our officers so much as the French, who give good wishes, few troops, and much control. It would be something if our efforts were to result in setting up a strong and orderly Government in China, which could quench the flames of civil war. But they cannot do so. The Manchous have lost both *prestige* and power. They are at once hated, despised, and set at nought. It is not one but half-a-dozen rebellions that have to be dealt with. If we drive the Taepings from the coast, they will only go further into the interior, carrying desolation in their track. So powerless is the Central Government that every Mandarin, beyond a certain range from Pekin, does that which is right in his own eyes, laughs at treaties, persecutes to his heart's content, robs and tortures without hindrance. "Against soldiers, gentry, and the mob, the authorities can hardly give any protection." "The Government at Pekin," says Dr. Legge, "sends out a magniloquent edict; the Provincial Government issues letters and proclamations. Each is powerless. Christian blood is spilt, Christian property is plundered, Christian progress is stopped. All this under the Government for which we are to spend our money and pour out the blood of our soldiers!"

"Any interference on our part," remarks the Rev. Griffith John, in the intelligent letter we published last week, "will only protract a struggle that must go on till a dynastic change is effected." Rebellions in China are nothing new. "The nation has groaned in pain for centuries, until at last the ruler, to bind up its distracted state, has appeared. If foreigners stood aloof, some man equal to the difficulties of the position might in our time come forth, and a new dynasty be inaugurated, under which the millions would enjoy repose." Even the Taepings, bad as they may be, are, as we have seen, fully matched in ferocity by their Imperialist foes; but they represent—which the Imperialists do not—a reforming energy that will in due time, according to Chinese methods, work beneficial changes in that stolid, stagnant empire. That insurgent movement "has been the means of preserving the political and social life of the people from entire extinction." Why, then, are the blood and treasure of England to be squandered to prolong the agony of this Oriental people, passing through those inevitable convulsions that promise eventual improvement?

We protest against this needless and cruel intervention into which we are plunging deeper and deeper. We regard the new policy accepted by Lord Palmerston with humiliation and disgust. The Tartar government no doubt considers it a fine thing for the "outside barbarian," lately its conqueror, to become its subservient tool, and laughs in its sleeve to see the officials, whose countrymen have been tortured by cruel Mandarins, now befriending their weak and

tottering dynasty. Imperial France we may be sure regards it as a great stroke of policy to employ Protestant England as its cat-saw to establish Catholic ascendancy in Cathay, and condoning for its protest against Papal tyranny in Italy by exterminating the image-breakers of China. And what of ourselves? What is to be our glory or advantage from the compact? We are sending out a horde of filibusters who will shape British policy in China. They will infallibly break down, and commit us to the pleasant task of moulding the destinies of three hundred millions of the human race. We are arousing foes, who, while they will not, and dare not, meet our troops in the field, "will hover about us, cut off all supplies, seize our boats, kidnap our men, and vanish into air, as so many spectres, the moment an attempt is made to grasp them." Even the last accounts from China show the utter infatuation of our policy. At Shanghai "trade still languishes, and rice has risen to a value that proves great scarcity, and consequent distress, in the interior." Our *protégés* whom we have interfered to save from the Taepings—what of them? "The poor people are now in harder case than they had been before. They have been driven by thousands into Shanghai. There they are, nearly houseless and half fed. Cholera finds them an easy prey. More than 900 died last month within three days."

And all this is the result of that easy, rollicking system of Government, which the Palmerstonian system of Eastern policy entails—which ignores just principles and accepts the unwarrantable acts of officials whose only duty is to obey, and which allows this country to drift into armed interference with the concerns of an apathetic Oriental race that can only end in their subjugation to ourselves. While Parliament feebly protests, or rather votes its confidence, and public opinion languishes, or is absorbed in the delusive prospect of unlimited trade, England is being committed to a course in China from which retreat will soon be, if not already, impossible, and which will entail dishonour and impose obligations and burdens upon ourselves and our children's children.

ANOTHER SUBSTITUTE FOR COTTON.

A correspondent whose name we withhold for the present has forwarded to our office a specimen of vegetable down which he regards as capable of being used as a substitute for cotton, or, at least, of being worked up with cotton to form a textile fabric, and find occupation for the suffering weavers of Lancashire. The plant from which it was gathered, he informs us, grows in great abundance in a temperate clime, and might be cultivated to any extent in Canada. It produces pods about two inches in length and one and a half in circumference filled with a fine silky fibrous substance in which the seeds are embedded. The people of the place at which our correspondent met with it, in reply to his inquiry why they did not weave it into cloth, informed him that they had made the attempt, but owing to the glossiness of the fibres, which prevented their cohesion, had not succeeded. This gentleman soaked a quantity of the down in a solution of a cheap chemical salt, and presented it, when dried, to a patient of his, well advanced in life, who was practically familiar with the process of spinning and weaving. He reports that she span some of it into thread which, she said, would weave into cloth. Some of it she span with cotton, the thread of which was stronger, and would weave into an excellent fabric. A third portion she span with wool, and intimated that it too would weave into a good cloth. The plant is a weed, growing from the height of from two to four feet, and putting out from about a dozen to a score of flowers, which are in turn succeeded by pods and seed-vessels. It grows in all parts of the United States. Our correspondent suggests that a sufficient quantity for an experiment might readily be collected this autumn, and should it be found available, might be grown to any extent in our North American colonies. He announces his readiness, for the sake of the pinning operatives, to communicate gratuitously to any individual or company who will act with energy, the secret of the process by which he has succeeded in converting this silky substance into a fibre capable of being spun and woven into a cheap and serviceable fabric. We give the substance of his communication for what it may be worth. We have no technical knowledge which would enable us to pronounce an opinion on the specimen of raw material which he has forwarded to us, further than to say, that to our uninitiated eye it looks as though it might become a likely substitute for cotton. We shall be happy to show any gentleman who takes an interest in the subject, and who will call at our office, the fibre now in our possession, and to give him the name and address of our correspondent should he wish to make further inquiries in the matter.

HAVING ONE'S OWN WAY.

"JUST what I might have anticipated," says A. to B., "for everyone who knows you, knows that you dearly like to have your own way." It is a desire to the possession of which we may all of us plead guilty, if guilt it involves. Our own way, in any given instance, is merely that disposition of circumstances which will most nearly approach our own views of what it should be, at least in regard to the satisfaction of our wishes, and, of course, we all prefer that the actual fact should be a perfect external embodiment of our ideal. It seems, therefore, superfluous for A. to charge B. with liking to have his own way—for it amounts to little more than reminding him that his nature is human. Yet, so common a form of speech cannot be wholly devoid of meaning—must be something more than a self-evident truism. When we accuse this or that person of being too fond of having his own way, we mean, not simply that he is in the habit of giving expression to a desire common to the race, but that he does so without allowing that desire to be limited or qualified by considerations which should be drawn from other than selfish sources. In this sense, the charge is one of which no reasonable man would like to stand convicted.

The phrase is customarily employed in reference rather to *modes* of doing things than to *objects* sought to be realised. It is not precisely the language you would employ to describe or to denounce mere self-will, on the one hand, or selfish aims, on the other. The man who habitually makes his own will paramount over all that opposes it—his own conscience, the advice or remonstrances of friends, the suggestions of prudence, the claims of affection, the dictates of justice—is pointed out to us by more energetic and condemnatory terms than those now under notice. So also, he who pursues his own interest to the exclusion of that of everybody else would be inappropriately, because very insufficiently, described as one who loves to have his own way. The *jus et norma loquendi* would be violated by using this form of speech to denote the character of either the one or the other. The phrase, in fact, is understood to have its own milder shade of significance. It points to something which concerns rather the surface than the foundations of character. It relates more generally to modes of action than to its end or purpose. It indicates self-conceit, but it does not necessarily infer what we commonly characterise by the term selfishness. The last word of the sentence is the emphatic one. "His own way," suggests that it is of the fashion of doing a thing, not of the thing done, that we wish to speak. Accordingly, we seldom employ the expression in anger, nor, when employed, does it often excite anger. It conveys censure, it is true—censure the justice of which the accused will more or less anxiously question—but the offence is mostly regarded by both parties as venial.

People who insist on all occasions upon having their own way are chargeable with littleness of spirit far more than with impropriety of intention. The most notable illustrations of the fault are to be found amongst those whose positions preclude their coming in contact with society, save here and there, and, as it were, incidentally. A self-taught man almost invariably lays great stress upon having his own way. His sphere having been of necessity but a narrow one, and himself the chief actor therein, it is hardly to be wondered at that he should develop to inordinate proportions the quality of positivity. He not only gets accustomed to rely upon his own decisions, but his experience scarcely ever makes him conversant with the decisions of others. He is supremely ignorant of the world beyond himself. He has no independent standard of comparison—and, hence, even when his altered circumstances call for one he knows not how to consult it. Like the sparrow in the German fable, which gave judgment in favour of the higher flight of the hawk over the eagle, because the eagle soared beyond its range of sight, so the self-taught and self-made man always pronounces in favour of his own way, because he is utterly unacquainted with any other. His intolerance of any but his own methods of doing things betrays the narrowness of the circle in which he has moved. His conceit, his obstinacy, his impracticability, are the result, not so much of his natural disposition as of his peculiar training. It is, therefore, always difficult to work with self-made men. They know no other way to any given end than their own. They believe in no other. They reject all the evidence proffered them that there is another, or at any rate, that it is or can be preferable to their own. They easily convince themselves that their own way is identical with efficiency, and all other ways lead only to failure. And, too often, on this conviction,

conscience comes into play. They will not yield, because, with their views, they ought not to yield. Compromise is out of the question, for is not the best way the best? and, of course, their own way, the only one in which they have confidence, is the best. Such men, valuable and trustworthy as they may be in many respects, become insufferable bores. You know not what to do with them. They are for ever crossing your path at right angles. All their good qualities are neutralised by the inflexibility of their self-conceit. You must give them the reins, or request them to get out and walk.

Self-taught men, however, are not the only sinners in this respect. One meets illustrations of the same propensity in many a man whose education and early training have been all that could have been wished, but whose subsequent position has been such as to invest him with supremacy within his special circuit of action. We will not particularise the classes that present themselves to our mind's eye. It may suffice to say that the posts they hold, or the offices in which they serve, obtain for them in their own walk of life a customary deference not always earned by their ability or their wisdom. And, within these walks, a tinge of despotism in their modes of action, will not provoke severe criticism. But, unfortunately, they seldom drop their habits of self-assertion when they quit their own circle. They overbear you in matters about which they are ignorant as much as in those with which they are supposed to be familiar. Turn to whatever quarter you will, if they accompany you, you feel the pressure of their self-assertion. They set aside your plans without ever deeming it necessary to say, "By your leave, Sir." They assume the control of everything as if they were "to the manner born." They sweep away your suggestions like so much rubbish. They never stay to argue with you—apparently concluding that it is not worth their while to listen or to reply. It must be owned that even if very capable people, which they sometimes are, they are very disagreeable. You cannot get out of the way of their domination. You feel that you are being driven. It is as though a strong, rude hand took you by the collar, and shoved you towards the point whither your own inclination might have been trusted to conduct you. There are folks—and how frequently you come across such—whose presence is sure either to irritate or to cow your spirits. It is not that they do not mean well, nor is it that their ends are not prompted by good-nature—but they have a knack of extinguishing your self-respect, and they use you, even for your own pleasure and advantage, as senseless counters.

Now, that which in such persons as we have described is an invariable habit, is in most of us an occasional practice. The stream may not be so deep, nor the current so violent, in some as in others, but the direction of it is always the same. We are all of us a little apt to forget that our own way, even when it is demonstrably the best *as a way*, is not necessarily the one we ought to select—at least where the views and wishes of others are concerned. The path which leads right up the face of a hill to its summit may be the shortest, the most direct, and to ourselves who have been accustomed to it the easiest and the most enjoyable, and in simple good-nature we may propose it to others. But, we are bound to listen to their objections. This man may have a heart disease—that may be touched in the lungs—a third may be subject to a swimming in the head—while a fourth may have a wooden leg—women may be timid—children may not possess requisite strength. He who leaves all these objections out of consideration, will oftener than not spoil a good object by insisting upon inappropriate means. Yet, in practical life, how frequently we do this. With a kind purpose, how often do we inflict real suffering or perhaps serious mortification upon the very persons we wish to serve, by unreflecting egotism in our choice of means. We little suspect what annoyances we may occasion by insisting upon our own way, because we will not be at the pains of ascertaining how far it may suit the convenience of others. We drag them with us to their sad discomfort, and sometimes worse, when by duly consulting their wishes or their infirmities, we might have pleasantly conducted them to the same point.

And, after all, in things which concern neither morality nor religion, the triumph of getting our own way is immensely inferior to that of yielding it, as self-conquest is the most remunerative of all conquests. The puffy gratification which follows upon successful self-assertion, neither feeds nor strengthens the inner man. It may please the palate, but it is utterly indigestible. The momentary enjoyment is quickly succeeded by uneasy sensations. The flush which it excites, is not the flush of health. The wine which sparkles in the glass, and is

delicious to the taste, first inebriates, and then exacts a penalty—makes us do foolish things, and then leaves us to expiate our folly. Probably, the most peevish men in existence are the men who are most accustomed to have their own way. It takes us all a long time, and a sharp discipline, to learn that he who would keep his life must first lose it, and that to empty oneself is the surest way to be filled. The heart of man is so constituted that its fulness comes of spending. In the great things of life, Christianity teaches us this sublime lesson—but it is equally applicable to the lesser things of life, even to its veriest trifles. When we serve, we rule. When we give, we have. When we surrender, we are victors. We are most ourselves when we lose sight of ourselves. He is most certain to have his own way, and to find pleasure in it, who deliberately chooses to resign his preferences in favour of others. The road to true honour and to solid enjoyment has been marked out for us by unerring authority. "Be not wise in your own conceits"—"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves"—"Look not every man on his own things, but every man also on the things of others." By the heartiest observance of these directions, one will best succeed in having his own way.

THE REV. DR. LEGGE ON THE CHINESE QUESTION.

The *Missionary Magazine* for October publishes a letter from the Rev. Dr. Legge, of Hong Kong, relative to the hostilities directed by the British and French forces against the Taepings, with the following introductory remarks:—"The long residence of Dr. Legge in China, extending to nearly twenty years, his extensive knowledge of the people, their language, superstitions, and government, together with his comprehensive and sound judgment, give to his views great value and importance. In former years the avowed policy of the British Government was that of strict neutrality, and, so long as this was observed, no direct hostilities of the Taepings were directed against our countrymen. But the threatened attack of the insurgents on the Imperial forces in Shanghai and other cities secured by treaty for purposes of British commerce, has led to a departure from the neutrality heretofore maintained. The plea on which we have employed our arms against the insurgents is that of protecting the interests of British commerce; but it may be apprehended that to effect this successfully (to say nothing in regard to justice or sound policy) will require a much larger force than is at present found in China. From the events which have transpired in Ningpo, it is obvious also, that the Imperial forces are quite unable to maintain the conquests which British arms may achieve on their behalf, and that the oppressive and cruel conduct of the Mandarins towards their fellow-subjects can scarcely be exceeded by the iron and destructive rule of the Taepings." We subjoin the greater portion of Dr. Legge's letter:

It is vain, I suppose, to hope that there will be an honest return to a policy of neutrality. We cannot help it, will be said, following up the course which Admiral Hope has initiated. But the British Parliament should lay down certain limits which neither ambition nor caprice on the part of conductors of affairs here may overpass. Let the severity of our dealings with the Taepings be tempered with mercy; it should not be ours to co-operate in their extermination. If we subdue them so as to place them at the mercy of the Government, we should insist on it and see to it that its dealings be tempered with mercy. We should see to it also that the privileges which we have fought for and won, which are now treaty rights, actually take effect. While I thus write, I confess that I think we shall find a conflict with the Taepings a very painful, tedious, and expensive affair; and that the attempt to bolster up the Manchou dynasty will be found a very thankless and uncertain undertaking. Let it be granted that we can put the rebellion down, and that the present boy Emperor comes in our time to take the reins of Government in his own hand—after all, what shall we have done for the millions of the Chinese people? The French and we together may support a Tartar Emperor in Peking, as the French maintain the Pope in Rome, and the Chinese may not be a bit more grateful to us than the people of the States of the Church are to Louis Napoleon.

I will venture to say that at this crisis in Chinese history the hope of the empire lay in one of two things—a native revolution or a foreign occupancy. For hundreds of years since the Christian era there have been in China anarchy and civil strife. The nation has groaned in pain for centuries, until at last the ruler, to bind up its distracted state, has appeared. If foreigners stood aloof, some man equal to the difficulties of the position might in our time come forth, and a new dynasty be inaugurated, under which the millions would enjoy repose. At present the French and ourselves are in arms together; the French, whose avowed object is to defend the claims of Property; and we, whose avowed object is to defend and extend our commerce,

and whose representatives, some of them at least, are annoyed by the presence and operations of Protestant missionaries.

Our policy should be to abstain from interference in the internal business of the empire. If the government *de facto* accepts of foreign aid in the management of its customs, that is well. If it encourage foreigners to enter its service in other departments, that also is well. But let not us call rebels whom it call rebels. Let not us lend our armies and fleets to do for it what it cannot do for itself. If we only did what was right, China would, by-and-by, in God's providence, come to a better state than it is in at present. Whatever betide, a nation is no more justifiable than an individual, in doing evil that good may come.

But it avails not to deplore the fact that we have taken the field against the Taepings, or to deplore it the more as needless and unjustifiable; it is a fact. We have defeated the enemy in every engagement, losing also valuable lives on our own side. But Admiral Hope undertook more than the forces available were equal to. We were obliged to retire and concentrate our troops in and round Shanghai. We handed over our conquests to the Imperialists, and when we had retired down came the Taepings and made short work of the "braves." The poor people are now in harder case than they had been before. They have been driven by thousands into Shanghai. There they are, nearly houseless and half fed. Cholera finds them an easy prey. More than 300 died last month within three days. These, it may be said, are unavoidable miseries of war. But the war is a fact, and it must be prosecuted. The British Government has approved Admiral Hope's measures. A large army must be concentrated again in China. Ten thousand allies—French and English—must be in the Yangtze to annihilate the rebellion and give peace to the empire!

It behoves the British Parliament—the British people—to look to this new complication of affairs in China, to look it fairly in the face. If we are to pacify the empire we shall require 50,000 troops, and may then find again that we have undertaken more than we are equal to. But I ask in whose interest we are to put down the rebellion. Hitherto Admiral Hope has been acting in the interest of the Imperial Government. Of course, if we fight its battles it must pay all expenses. The British people cannot be expected to sacrifice the live of its sons, and its treasure, to establish the Manchou rule, and all gratuitously. Now I protest against our putting down the rebellion on behalf of the Imperial Government, however that may pay us for it, on two grounds. The first is the ground of its cruelty. I have read harrowing accounts of the devastations of the rebels—how the country is blasted by their march. The accounts are no doubt true. But I have seen also the ways of the Imperial braves, and kept company with them for hours together. Their march over the country was like the progress of locusts and caterpillars. Their thirst for blood was quenched; their outrages on the young and old were indescribable. On the score of cruelty the case must be about even, inclining to the Imperialist side, if we may judge on the principle that the more cowardly are the more cruel. But the question is not about the masses, but about the officers of Government. And to know what will be the consequence if we put down the rebels on behalf of the Imperial Government, we have only to think of Yeh and his doings in Canton, when in almost twelve months he beheaded 70,000. I have heard Sir John Bowring, when other arguments for the *Arrow* war were exhausted, enlarge graphically on Yeh's barbarities. If we put down the Taepings, we shall kill our thousands on the battle-field, and the governors of provinces will kill their tens of thousands in the execution areas. We shall be installing so many Yehs. Our high officers will be the ministers to so many butchers of human beings.

The second ground on which I object to the putting down of the rebellion on behalf of the Imperial Government is the utter inefficiency of that Government. Apart from rebel districts, the people everywhere set it at defiance. It is unable to fulfil its treaty arrangements. Its soldiers are often uncivil and rude; the gentry are everywhere sullen and insolent; the mob is often riotous and violent; but against soldiers, gentry, and the mob, the authorities can hardly give any protection. Treaties stipulate for the toleration of Chinese Christians, and for liberty to missionaries to preach, and teach, and build chapels. Chinese Christians are often spoiled; the native missionary is stoned and murdered, his chapels are plundered and profaned, and Government does nothing. The Government at Peking sends out a magniloquent edict; the Provincial Government issues letters and proclamations. Each is powerless. Christian blood is spilt, Christian property is plundered, Christian progress is stopped. All this under the Government for which we are to spend our money and pour out the blood of our soldiers! This must not be!

I daresay those who advocate the carrying out Admiral Hope's initiatory measures, and the carrying on war against the rebels on a great scale, would tell us that they don't mean to do so on behalf of the Imperial Government without insisting on securities from that Government that it will fulfil all its treaty stipulations, and securing from it also greater privileges. This is to me a vain dream. The Israelites had an easier task to make bricks without straw than we are getting to ourselves in undertaking to pacify China in harmony with the Manchou Government. The Manchou have had their time in China, as the Stuarts had in Britain, and the Bourbons had in France. It is not ours to hasten their downfall by interfering against them in the struggle between them and the Taepings; but neither are they worthy that we should interfere in their behalf. And whereas it is affirmed that we interfere in behalf of our own commerce, it has not been shown that the rebels have ever tried to check our commerce. Our green tea and our silk have come for eighteen months from districts in their hands.

SMALL MERCIES.—An old Scotch divine was often obliged to avail himself of the aid of probationers. One day a young man, quite vain of his oratorical accomplishments, officiated, and on descending from the desk, was met by the elder with extended hands, and expecting high praise, he said, "No compliments, I pray." "Na, na, na," said the parson, "no-a-days I'm glad o' any body."

THE CIVIL WAR IN AMERICA.

FEDERAL VICTORIES IN MARYLAND.

Advices received last week stated that the Confederates had occupied Hagerstown, in Maryland, and had even entered the State of Pennsylvania. Immense excitement prevailed throughout that State, and great preparations were making at Harrisburg. The Governor called for 50,000 men to resist invasion, and telegraphed to the Mayor of Philadelphia to raise and forward 20,000 men without delay. The farmers were arming and sending the women and children away.

General Lee issued a proclamation to the people of Maryland, announcing that the Confederate army had come to liberate them from Federal rule; and stating that it was for them to decide their destiny without restraint. "The Southern people," says the proclamation, "will rejoice to welcome the people of Maryland, but will only welcome them when they come of their own free will."

Meanwhile General McClellan was hastening by forced marches to meet the enemy. On the 12th he had reached Damascus, 84 miles from Washington and the Sugarloaf Mountain. Burnside and McClellan passed through Frederick, Maryland, on the 13th, and immediately pressed forward in the direction of Hagerstown, to overtake the Confederates. McClellan officially reports from head-quarters, beyond Middletown, 14th, evening:—

After a very severe engagement, the corps of Hooker and Reno have carried the heights commanding Hagerstown-road by storm. The troops behaved magnificently. General Franklin has been wholly engaged on the extreme left. I do not know the result, except that the firing indicates progress on his part. The action continued until after dark, and terminated leaving us in possession of the entire crest. It has been a glorious victory. I cannot yet tell whether the enemy will retreat during the night, or appear in increased force in the morning. General Reno was killed.

On the 15th the Federal commander makes a further report:—

Franklin's success on the left was complete, resulting in his capture of the Gap. We have taken a considerable number of prisoners. The enemy disappeared during the night; our troops are advancing in pursuit. I don't know where they will next be found. General Hooker reports from the advance that the enemy is making for the river in a perfect panic. Later news just received completely confirms the rout and demoralisation of the rebel army. General Lee is reported wounded. General Hooker has over 1,000 prisoners. It is stated that Lee gives his loss at 15,000 men. We are following as fast as the men can move.

This is the latest official news. The newspaper correspondents report that the Federals pursued the Confederates on the 15th (? 16th), on which day a battle occurred near Sharpsburg, between General McClellan and the Confederates under General Lee. The battle was renewed on the 17th, when General Lee was reinforced by General Stonewall Jackson, who had recrossed the Potomac into Maryland. General McClellan had also received reinforcements. The *Philadelphia Press* describes the battle of the 16th as very severe, and states that the Confederates were flanked by Generals Hooker and Porter, and severely punished. The battle was renewed on the 17th by the Confederates with great vigor, lasting till four o'clock in the afternoon, when the Confederates retreated, leaving the Confederate General Longstreet and part of his division prisoners. The same authority states that six Confederate batteries and 15,000 prisoners were captured since the 14th. The latest news states that the result of the battle of the 17th was decidedly in favour of the Federals; but another battle was necessary to determine definitely who shall finally be the victor. The carnage was reported to have been very great.

The Medical Director-General of McClellan's staff had telegraphed to New York for additional surgical aid for the wounded in the late battles.

The battle of Sunday (14th) between McClellan and the Confederates, was fought in a gorge of the mountain on the turnpike-road between Middletown and Boonsborough.

SURRENDER OF HARPER'S FERRY TO JACKSON.

The Federal Colonel Miles, with 8,000 men, surrendered at Harper's Ferry to General Jackson on the 14th. The Federals were paroled.

The correspondent of the *New York Tribune* says the Confederates captured 2,000 stand of arms, forty cannon, and cartridges and stores. 1,500 Federal cavalry succeeded in escaping previously from Harper's Ferry, and captured en route Confederate General Longstreet's baggage-train.

Rumours from various sources state that the Confederates immediately evacuated Harper's Ferry, and the Federal General Burnside has since occupied it.

THE WAR IN THE WEST.

The Confederates have again advanced towards Cincinnati, driving in the Federal pickets two miles north of Florence. Cincinnati is reported to be sufficiently strong to repel any attack.

An engagement occurred on the 14th inst. at Mumfordsville, Kentucky, in which the Confederates were repulsed with heavy loss.

Nashville is being fortified against an expected attack of the Confederate General Bragg. A portion of the Federal army has left Nashville to get in the rear of the Confederates in Kentucky.

The Confederates, in superior force, attacked the Federals on the 10th inst. between Fayette and Gauley, in Western Virginia. The Federals had retreated to Elk River, below Charleston, Virginia. They had previously shelled that place, destroying all the salt-works, and continued their retreat to Ripley, Virginia.

The Provost-Marshal of St. Louis had received instructions immediately to carry out the Confiscation Act in Missouri. The property liable to confiscation is estimated at 50,000,000 dollars.

THE CONFEDERATE CONGRESS.

A motion on the question of thanking General Lee for his "brilliant victories" brought on a debate as to the wisdom of an invasion policy on the part of the Confederates. Several members opposed the idea of invasion, but the resolution favouring invasion was passed by a vote of 56 to 13.

The Confederate Congress had adopted a resolution to make a proposition to the Federal Government to treat upon the manner of conducting the war so as to mitigate its horrors.

A bill had been introduced in the Confederate Congress to facilitate obtaining letters of marque so as to render privateering more efficient.

A resolution was also passed recalling Messrs. Mason and Slidell.

The Southern papers are exulting in the supposed certainty of victory, and already state the terms upon which alone they will grant peace to the North. These are, the recognition of the Confederacy, and the submission of the question, "North or South?" to every State in the Union. The object of the latter provision is not, it is said, to gain any States, except those recognising slavery, but to establish the legality of secession. These terms would leave the South masters up to Mason's and Dixon's line.

MRS. LINCOLN.

A passage in a letter of the *Times*' New York correspondent informs us for the first time of a matter that seems to be sufficiently notorious on the other side of the Atlantic—Mrs. Lincoln, the President's wife, is accused of treason. It has long been evident that the Secessionists have had means of obtaining information of the most secret plans of the Federal Government, and it would appear that Mrs. Lincoln is now accused of being over-communicative to the ladies of Washington, who are nearly all Secessionists. The charge is openly made, and placards have appeared in the streets of New York, headed "Mrs. Lincoln a traitress!" The police have pulled down the placards, but they have not succeeded in hushing up the scandal. General Halleck is said to have been so well aware of Mrs. Lincoln's "indiscretion"—as he mildly called it—as to require as a condition of his accepting the chief command that she should leave Washington and live at her home in Illinois, where she is accordingly now staying. The fact that Mrs. Lincoln recently lost a brother fighting in the Confederate ranks may perhaps afford some clue to this strange, and we would fain think altogether unfounded, accusation.

THE ENORMOUS WASTE OF THE WAR.

That the amount of war material of every description which fell into General Lee's hands is enormous, though not mentioned in the public papers, is universally admitted in Washington. The railroads from Manassas Station to Richmond are said to be choked with cannon. General Lee, in his despatch, bewails the necessity which he was under of destroying a large quantity of munitions of war for lack of transportation. It is not wonderful that the Southern haul was unprecedented when it is known that Colonel Fitzhugh Lee, immediately after capturing Manassas, telegraphed in the name of General Pope's Chief of the Staff to the proper officer in Washington, requesting him to send to Manassas a large supply of shelter tents and harness for artillery horses. The order was promptly attended to, and the train soon appeared and passed at once into Southern hands. In fact, at a moment of less feverish excitement, any Government on earth might well be aghast at the wholesale and unparalleled sacrifice of property destroyed rather than that it should pass into the hands of the Confederates. As one instance, it may be mentioned that a Federal General, named White, was in command at Winchester. Hearing that General Jackson was approaching, and terrified at a name which at this moment is to the North what "Marlboro" once was to French children, General White evacuated Winchester, burnt all the commissariat and quartermaster's stores there collected, left the 32-pounders on the fortifications round the town still in position, destroyed several private stores, and decamped *rentre-à-terre* for Maryland. Similar, at the other end of the Federal lines, at Fredericksburg, was the destruction of Federal property. When, some day, stock is taken of the waste and wear and tear of this prodigious war, it will be found to be not only unparalleled in modern history, but that no analogy which will afford any grounds of comparison, can be found in human annals.—*Letter in the Times*.

MISCELLANEOUS.

General McDowell had demanded a court of inquiry into the charges of treason made against him.

The Philadelphia City Council had appropriated \$50,000 dols. for the defence of the city and State.

The Washington correspondent of the *New York Herald* states that the object of the Confederate invasion of Maryland was to overthrow President Lincoln's Administration, and restore the Union and Constitution.

Disturbances had occurred at Newtown, Connecticut, arising from the enforcement of the draft.

General Beauregard has been appointed to command the department of South Carolina.

The *Richmond Whig* says that the expenses of the Confederate Government since the commencement of the war to August of this year amount to \$47,000,000 dols.

New Orleans dates are to the 1st inst. Fort Jackson had been reinforced, in consequence of the prevalence of rumours to the effect that the rebels "designed attempting its capture." Guerrillas

swarmed all along the rivers, firing upon passing boats.

General Fremont had accepted the offer of the New York War Committee to raise 50,000 men, but the Secretary of War had refused to grant permission to the War Committee to raise troops for Fremont, and the whole affair ended in ridicule.

Two hundred men had been drafted in Hartford, Connecticut.

The Governor of Pennsylvania states that 72,000 have responded to his call for the defence of the State, and he expects the number will be increased to 100,000. The men are being furnished with equipments, and being moved to the State border as soon as possible.

Drafting is to commence in the State of New York on the 1st of October.

The Federal gunboat Essex bombarded Natchez, Mississippi, during two hours and a half. The city surrendered, but was not occupied by the Federals.

The Essex has burned Bayou Sara, Mississippi, leaving two houses standing.

THE DISTRESS IN LANCASHIRE AND CHESHIRE.

The Lord Mayor announced on Friday that the Mansion House Committee for the Relief of the Distress in Lancashire had resolved upon opening a place to which clothing for the distressed operatives might be sent. A house has been taken near the Guildhall, and proper parties will be appointed to receive and assort the clothes which the charitable public may think fit to send in. The financial sheet showed a total sum received of 59,728. 7s. 11d., of which 30,199. 3s., exclusive of Friday's grants, had been already distributed amongst the distressed districts. The week's receipts amounted to 4,420.

At the meeting of the General Relief Committee, at Manchester, on Monday, a report was read on the subject of the distress prevailing in the cotton manufacturing districts of Lancashire. Numerous contributions were acknowledged, including 2,000. from the county of Warwick; and also 5,000. a balance in the hands of the committee on the Manufacturers' Relief Fund of London, established in 1842. The committee appointed at Bridgewater House have increased their contribution from 4,000. to 8,000. per month, which will be continued for four months, making the total grant of that committee 40,000. Including the Liverpool fund of 33,000. and other magnificent donations, the total sum already promised and handed in to the Central General Committee is 159,000. and the fund is daily increasing. Noble as this appears, much more will be required, as the claims of the unemployed are hourly becoming more urgent. To the enormous list of persons receiving parochial relief no fewer than 6,617 were added in the third week of the present month; and the increased claims upon the Relief Committee bear a similar ratio. In place of the late Earl of Ellesmere, the Earl of Derby has been elected chairman of the Executive Committee.

Collections will be made next Lord's day in every Wesleyan chapel in the United Kingdom, for the distressed operatives of Lancashire and Cheshire. The number of chapels is about 5,000.

A Ladies' Committee for the purpose of raising subscriptions for the relief of the distressed operatives in the North is in course of organisation in Birmingham.

The Rev. J. G. Rogers, B.A., of Ashton-under-Lyne, has been attending a meeting at Exeter in connexion with the London Missionary Society, and thus referred to the subject of the distress in Lancashire:—

He denounced the representations of the *Times*' commissioner as utterly unworthy of credit, they were of the same unveracious character as the *Times*' correspondence all the world over. A man was sent down to the districts altogether a stranger to the localities and to the people, he became acquainted with some few individuals, and from the limited and one-sided information he acquired pronounced judgment with the greatest assurance, representing the manufacturers who had amassed large fortunes by their enterprises as refusing to assist the operatives in this the day of their calamity. He protested against those representations. Large numbers of the manufacturers were men working with borrowed capital, and by no means the "cotton lords" of whom so much was heard. Many of the wealthy ones were lending extensive support to their needy hands; and, as respected the churches of the Independent body, many of them were supporting their own poor. The one of which the rev. gentleman himself was the pastor was doing that without help from any other quarter. The reason ministers did not appear upon the committees of management was that there had been a fierce battle raging between Church and Dissent this Bicentenary year, and the clergy had refused to act with them, in consequence of which all ministers had been eliminated from the executive, a policy which he thought the wisest. The clergy, however, appeared to have become not a little sullen. The sufferings on all sides were terrible to contemplate. A poor girl presented herself for admission as a member to a Congregational church; it was noticed that she was looking very ill, and the minister inquired what was the matter. The poor girl thought it likely she might be looking very ill, for she had not tasted any food for the last twenty-four hours. As an example of the way in which the famine was acting on the smaller tradesmen and manufacturers, he mentioned the case of a tradesman who had invested his savings in past days of prosperity in building cottages—a favourite mode with many of them. He had a row of thirty-eight cottages, the whole of which were occupied and bringing him in a good rental. At the present time, though still occupied, from thirty of them he was not receiving a farthing of rent, and had to pay upon the whole of them the high amount of poor-rate which was now levied. This loss of rent and augmentation of rate

was fast sinking him down into the abyss of poverty. Ministers as well as their flocks were suffering very great privations. If one thing more than another tended to exasperate the spirit of the sufferers it was the light way in which their distresses were spoken of by the public press. The speaker described the fortitude and patience with which the operatives and others endured their miseries as very affecting and impressive. These men had held meetings amongst themselves to consider their own case. He understood that a large meeting of that sort was about to be held, and, though not invited to attend, he felt it his duty to go. There were twelve hundred of these suffering people present, and a more quiet and orderly meeting he had never attended; and very touching was the manner in which they spoke. Should the distress deepen as the winter came on, and the people were still told as they had been that their masters were doing nothing for them, what the consequences would be he did not know, but the blame must rest upon the heads of the men who had made these false representations.

GARIBALDI.

Mr. Partridge, the surgeon sent from London by Garibaldi's friends here to attend the wounded prisoner of Varignano, has written home a report, dated Spezzia, the 20th ult. Mr. Partridge arrived at Spezzia on the 16th, and had seen Garibaldi every day till the report was written. The wound is in the inner right ankle, but the ball did not penetrate the joint, nor lodge elsewhere in the limb. The leg bone, where it terminates at the joint, is alone injured. The outer aspect of the wound is small, and as the General is subjected to good surgical treatment, it is progressing favourably. If proper attention be paid to him for some months, a cure will be effected, and the General will have a good serviceable foot and leg, although, perhaps, a little stiff. Mr. Partridge lays some stress upon the "if."

Bristol had a great meeting on Wednesday night to sympathise with Garibaldi, and to protest against the French occupation of Rome. Mr. D. Griffith, M.P., was one of the speakers, and the Dean of Bristol made a very telling speech. There has also been a great meeting at Southampton, and the Garibaldian fever has extended to Stockholm, where a numerous gathering has been held, at which an address was enthusiastically voted, expressing sympathy with Garibaldi, and urging the speedy evacuation of Rome by the French.

The Garibaldi Committee having received upwards of 800*l.* towards the Surgical Fund, "amply sufficient to cover all liabilities," have announced that the subscription is closed. If there is any surplus after the payment of Professor Partridge's expenses, who has now left Spezzia, it will not be appropriated to political objects, but spent upon Garibaldi's wounded followers.

The following is a translation of a letter recently received from the wounded General:—

Varignano, Sept. 19, 1862.

From my heart I am grateful to you for the words of affection that you have addressed to me. I retain your name in my memory. I shall keep your offer in my remembrance. What joy to know you, and to press your hand in your noble country. Count, meanwhile, upon my gratitude, and salute the people of Birmingham for me.

Yours,

G. GARIBALDI.

The correspondent of the *Daily Telegraph* at Spezzia relates the following affecting anecdote respecting Garibaldi:—

It was evening, and the wounded General, after a day of great pain, had sunk, exhausted and weary, into a kind of slumber. One attendant alone was in the room—a tried and faithful friend, who had followed the fortunes of Garibaldi from the walls of Rome to the banks of the Volturno. After a silence of some time, the General suddenly raised himself, and beckoned to the watching aide-de-camp. "Mio caro," said he, "I have never yet asked one favour of the King. I think I will now do so." The aide-de-camp approached, expecting an order to write out some request. Garibaldi continued, in the sad, solemn tones which are habitual to him when speaking earnestly, "I will beg to be shot! Living, I am an impediment to Italy, a terror to the man who rules over the French, and a clog on the progress of Italian unity. Were I dead, Napoleon might leave Rome without injury to his self-esteem, Italy might then be one, and by my death I shall have completed the labour of my life." I leave your readers to imagine the effect that this declaration, made in the most simple manner, had on the solitary listener. . . . And now a word concerning Mazzini. Determined to discover how Garibaldi—who actually was crying "Viva il Rè!" when the soldiers of that King shot him—felt towards Mazzini and his theories, I asked the question of one well qualified to answer it. "The General has now no sympathy whatever with Mazzini," was the reply; and my informant went on to state that he and all his friends had long discovered the selfishness of Mazzini's views, as well as their utter impracticability. "We wanted something to lean on, and so we took the King of Piedmont. Italy is quite unfitted for a Republic, which might possibly exist in England, but in no other country in Europe."

THE REV. W. ELLIS AT MADAGASCAR.

By the last mail from Mauritius, the directors of the London Missionary Society received very gratifying communications from the Rev. William Ellis, dated Antananarivo, July 2nd. Mr. Ellis left Tamatave for the capital on the 31st of May, the journey occupying fifteen days, three of which were Sabbaths, so that he was twelve days travelling. Thirty miles from the capital he was met by a large number of Christians from Antananarivo. The two pastors who were with them said they were sent by their brethren and the churches to bid him welcome, assure him of the general joy which his arrival

would produce, and bear him company to the capital. He thus describes his reception by the King and people at the capital itself:—

The next morning the officers delivered a letter from the King, and another from the Principal Secretary of State, bidding me welcome, and informing me of the King's wish that I should enter Antananarivo that day. Soon after nine o'clock we set out, quite a large company, for each officer had his palanquin-bearers and attendants, and we were not less than 200 persons. About two we reached the suburbs, and I was greeted by multitudes gathered in their court-yards, and on the walls, as I passed along, till I reached a very comfortable house, which the King had appointed for my residence, not far from the palace. The King and Queen, and the nobles of the court, received me with great friendliness and pleasure at the palace the next day, and expressed themselves gratified with my communications respecting the friendship of the English, the interest taken in their welfare, and the endeavours the society were making to aid in extending the blessings of Christianity and education, as the best means of promoting the permanent welfare of the people. Mentioning the number and specific objects of the several missionaries on their way to Madagascar, with the supply of books, school materials, and printing apparatus, which they would bring, both King and Queen thanked me for the communication I had made, and requested me to assure their friends that it was peculiarly gratifying to them. The Prime Minister, the Commander-in-Chief, the first officer of the Palace, and other high authorities, some of them apparently most earnest Christians, were equally cordial in their welcome, and in their conferences with me at their own residences, in which I have been their guest. For more than a week my house was continually thronged with Christian friends from different parts of the capital, or from Christian families from the numerous villages in the suburbs, all expressing their joy at my arrival.

Mr. Ellis then proceeds to speak of the religious condition of the people, and the cheering prospects before the missionaries:—

The chief disappointment the people feel arises from my having no copies of the Scriptures. They had learned by my letters from Mauritius that I was coming alone, and that the missionaries were to follow; but they expected, and most urgently do they need, the Holy Scriptures. In some entire congregations there is not a copy; and they only hear them read when a minister or friend from the capital comes to them; and yet their faith is simple, Scriptural, and firm; no deviation in their teaching or belief from the great essential truths in the Gospel; no visionary or erratic opinions on the subject of religion, which seems to be with them a simple, sincere, earnest, personal concern.

I have been two Sabbaths in the capital, and have attended two of their place of worship—rustic, temporary buildings—houses enlarged by taking out the ends and forming two or more together, and taking down the front wall, and spreading out a screen of rushes. At Analakely more than 1,500 were present, and scarcely fewer at Amparimbe. These places are filled soon after daybreak on Sunday, and continue crowded, with not more than an interval of a couple of hours, till five in the afternoon; not indeed, with the same audience, but with successive congregations. On each of the Sabbaths I have taken part in these services, reading the Malagasy Scriptures, delivering a short discourse in broken Malagasy, but in which the pastors encourage me by saying they understand it, and the people are glad. I also pray partly in English and partly in Malagasy. No description can convey to you any correct idea of the seriousness, attention, apparent devotion, and deep feeling of these assemblies during the time of worship. Some of the pastors are with me every day; but we have not been able to hold a general meeting yet, though they greatly desire it.

I am occasionally sent for by the King or some of the high officers, and I have for some short time past attended the King at his house daily, from one to three o'clock, to read English with him. We read together out of a large quarto Bible, on the outside of which is inscribed in gilt letters, "Presented to Radama, King of Madagascar, by the London Missionary Society, 1821." A number of officers, some of them Christians, are generally present, and we frequently converse on what we have read. I have also, every forenoon, at my house, eleven or twelve sons of the chief nobles and officers, who come to learn English an hour and a-half daily. They will be the future rulers of the country. They accompany me to the chapel, and sometimes to my readings with the King. Last Sunday, with his Majesty's approval, I held Divine service at the King's house at three o'clock in the afternoon. His Majesty, some of his high officers, and my pupils, and a number of others, were present. I read in the Old and New Testament; we sang twice, I prayed partly in English and partly in Malagasy, concluding with the Lord's Prayer in Malagasy, and occupied about a quarter of an hour in an address from 1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." This was faithfully translated by Ra Haniraka. All were very attentive. I was informed that the King expressed his approval, and I hope to be permitted to continue the service. I have seen nothing yet to diminish the high opinion I had formed of the strength and purity of the religious feeling among the people.

We must not conclude that all are genuine converts; but I believe future years will prove that many are walking in newness of life and spiritual fellowship with Christ. The Christians are indeed numerous, for they may be counted by thousands in the land. Still, they are only a minority in the general population, and this probably operates favourably in stimulating them to watchfulness, earnestness, and sincerity in their profession of Christianity.

I have applied for, and have obtained from the King the ground on which Mr. Griffith's house and school formerly stood (both were burnt), and also the ground on which the printing establishment stood. These are among the most eligible spots in the city; and other arrangements are in progress.

There are a number of Roman Catholic priests, and some Sisters of Charity, here, and more are very shortly expected; but scarcely any of the people attend their services. The attachment of the people to the Bible—their only light, support, and friend during the long night of persecution which has just passed away,

together with the remembrance of former times when their eyes saw their teachers, are undoubtedly among the chief causes of the strong desire for, and confidence in, the English Protestant missionaries whom they are expecting.

The Christians will want much assistance, for the widows and orphans are many; and the losses and suffering of twenty-six years, during part of which many of them had not where to lay their heads, has not left them many resources, and they anxiously and confidently look to England for help. Four churches must be built over the conspicuous spots on which the martyrs died, and they will be occupied by many who were their companions in the faith and tribulation of the Gospel of Christ.

But I have not time now to enlarge on these or any other topics connected with this, the most attractive and important field that ever invited the labours of the Christian missionary. I have only been able to sketch very briefly and slightly the outline of the prospect which Madagascar presents, with a hasty allusion to my own proceedings thus far. I ask on behalf of the young but vigorous churches, and the outlying and unconverted multitudes of the Malagasy, the fervent and continued prayers of the churches at home.

Miscellaneous News.

VAIN AND FOOLISH INVENTIONS.—In British Columbia, Captain Barret-Lennard presented a chief-tain with a pair of trousers. He returned them as "vain and foolish inventions," but took care to cut off all the buttons.

THE REPRESENTATION OF CAMBRIDGE.—Mr. A. Shafte Adair has issued an address to the Liberal electors of Cambridge, consequent on the death of Mr. A. Stewart. There is a rumour in Cambridge that Mr. A. Beresford Hope, who lately contested Stoke-upon-Trent, will be the Conservative candidate for the borough.

THE ELECTION OF LORD MAYOR for the ensuing year took place on Monday. Aldermen Rose and Lawrence were the chosen of the livery, Alderman Rose having by far the greater number of votes. The Court of Aldermen then proceeded to fix upon one of the two, and, as had been anticipated, the name of Alderman Rose was announced as that of the Lord Mayor elect.

COMPLETION OF THE METROPOLITAN RAILWAY.—The works of this great metropolitan improvement may now be said to be complete, the small amount that remains unfinished being very minor details and decorations. Colonel Yolland, the Government inspector of the railway department of the Board of Trade, finished his inspection of the line on Saturday, and the company now only await the receipt of his certificate to open the railway to the public. The terminal station in Farringdon-street is a very commodious one, and by the middle of the week the painting and paper-hanging will be finished.

ROYAL INSURANCE.—The report of the Royal Insurance Company issued in August last gives every evidence of its continued prosperity. Its fire premiums have increased nearly 30,000*l.* in a single year, and in the past six years they have contributed 160,000*l.* to the revenue of the company, which is now from fire premiums alone 292,000*l.* The report also refers to the fact that the increase in the fire duty paid by the Royal has for years past been far in excess of that of any other company. In the life department the insurances effected during the year exceed those of the former year by 70,000*l.*; the total new business amounting to the sum of 521,000*l.*

THE NEW SHERIFFS.—On Saturday Alderman James Clarke Lawrence and Mr. Hugh Jones, recently elected Sheriffs of the city of London and of the county of Middlesex, took the customary oaths appertaining to the office, and assumed its duties. Alderman and Sheriff Lawrence has appointed as his chaplain for the year of his shrievalty the Rev. Thomas Madge, minister of the Unitarian chapel, Essex-street, Strand? Mr. Sheriff Jones has appointed as his chaplain for his year of office the Rev. Albert Alston, M.A., of St. John's College, Cambridge, curate of All Saints' Church, St. John's wood.

HYDE-PARK SUNDAY MEETING, AND DISGRACEFUL RIOT.—Some parties have endeavoured to turn the sympathy for Garibaldi to account by organising what they termed a "Working Men's" Garibaldian demonstration in Hyde-park on Sunday afternoon. Precisely at three o'clock some fifty or sixty people moved in a body towards a mound of rubbish which stands in the open ground between the Serpentine and the Bayswater-road, and here they established themselves, an immediate rush taking that direction from different parts of the park, so that on the space in about five minutes 1,000 persons were assembled. Mr. Charles Murray, a shoemaker, was called upon to preside, and the first speaker was a Mr. Bradlaugh. During the delivery of the speeches, a number of Irishmen endeavoured to interrupt the proceedings by rough conduct, and shouts of "Hurrah for the Pope." Their zeal, however, did not save them from the police. Several of their number were hauled off to the police station. The *Daily News* says:—"It is impossible to doubt that these riotous proceedings were the result of organisation. It was positively stated that 300 men had been brought from Westminster for the express purpose of creating a disturbance; and it is equally certain that they were directed in their movements by three persons in the garb of gentlemen." Five of the Hyde-park rioters were brought up before Mr. Tyrwhitt, on Monday, charged with committing violent assaults on individuals who had been present at the meeting there on Sunday. The charge having been fully proved, they were all fined, with the alternative of imprisonment for various terms.

Literature.

RECENT SACRED VERSE.

We owe some of the most popular hymns and sacred songs in the language to persons who could never be called poets, and who never, perhaps, produced an effective verse on any secular subject. It is not uncommon to find, that where religion has taken a deep and intimate hold on a meditative or emotional nature, which has also received culture sufficient to develop a pure taste and a feeling for poetry, the natural sentiment of piety, tinged with the unexampled imagery and the spiritual thought which the Scriptures abundantly supply, seek an expression in verse; and that verse, favoured by all the highest influences of the writer's inner world and life, attains an excellence to which no other product of the same mind ever approaches. It would be a mistake to turn from a book of sacred verse on the simple ground that the author had otherwise disproved his having any title to be called by the high name of poet. He may still be capable of an occasional reflex poetic utterance of thought and experiences of the spiritual life, which will stir our heart's depths and cling to our memory through many days.

Other writers of sacred verse there are, who are persons of remarkable talent, finely cultivated, and of delicate susceptibility; but whose habits of mind, professional studies, or enforced exercises in composition, are such as to suppress the flow of simple sentiment and deaden the sense of poetic expression. They may be profoundly thoughtful, and even possess original imagination, but, though attracted to verse-making, they are apt to be abstract and tame, or artificial and turgid. Always far above contempt, because of the essential value of their thoughts, and never offensive to refined taste, they yet fail to sway our feelings, or to fill our ear and heart with lingering melody. They may speak to us, or for us, at special times; but we shall forget that they so spoke, nor treasure what they have said.

These notions of ours are not new; but have flitted up again over our mind while reading two volumes of verse lately published, each of which has many excellencies, and many claims on the respect and sympathy of pious minds. One of these,* by Mr. Henry Bateman, contains no less than three hundred and sixty-five new hymns and psalms. These are founded on passages of Scripture, and generally bring out the idea, and the response of a Christian heart to that idea. The poetic colour and expression are just such as proceed from the circumstances and influences referred to in our first remarks. Some of the compositions are little likely to be extracted or reprinted: others are deserving of preservation in the service of the Church, or in books of devotion for private use. Each hymn is of restricted length—never more than four stanzas,—for reasons which the author gives as follows:—

"The restricted length of each hymn is intentional,—a harder task sometimes than extension; the object being to exhibit opinion as to what a Hymn-book should be: (1) without necessity to turn the page during singing; (2) with consideration for old and young persons, to whom length is weariness; (3) to put an effectual restraint on the enthusiasm of choirs; (4) to take away all excuse for selection of verses, by, often times, very incompetent selectors; and (5) specially, for concentration in each Hymn to one subject."

The conditions of composition thus imposed by the author on himself, might have been expected to do injury to the freedom and fulness with which some subjects are treated; and perhaps are the causes of a somewhat mechanical character in not a few of these hymns, and of an incompleteness that is felt in others. Yet are there true and noble songs of grateful praise, and lowly supplication, that will be cherished amongst us. We may extract the following,—on the passage, "This do for remembrance of me."

"For remembrance! blessed thought,
Of thy love, our blessed Lord!
Joy of faith and patience taught
By the lesson of thy word;
For remembrance!

For remembrance! holy ways
Opened for the soul to trace,—
High incentive to thy praise,
Sweet revealing of thy grace;
For remembrance!

For remembrance! grieving care
Soothed and cheered by thy kind smile;
Promises to help and spare;
Strength to bear life's pain the while;
For remembrance!

For remembrance! happy hope,
Solaced by the coming rest;
Perfect praise, with boundless scope,
In thy blessed presence blest;
For remembrance!

The hymn, "It was for me!" is as suited to universal popularity as that of Miss Elliott,

* Heart Melodies. By HENRY BATEMAN. London: John Snow.

"Just as I am." We will, however, further quote one of the more meditative compositions.

"Come, Holy Spirit! in thy might
Of gentleness, to make me strong;
To lead me in the path of light,
And fill my heart with grateful song.
O, let in me the fruit appear
Of thine indwelling influence;
The habit of my living, clear
From pride, presumption, or pretence.
A life of gentleness, O Lord,
I would should be my life in thee;
Accordant with thy holy word,
True, sanctified simplicity.
Help, blessed Spirit, as I strive
Thy gentle suasion to attain;
Till, heart-aches over, I arrive
Where strife shall never grieve again."

We think these extracts are fair to the whole character of Mr. Bateman's verse; and at the same time, the latter shows the defect as to clear and expressive conveyance of the thought, which is his most frequent fault. "I would should be," sounds as if the reader were conjugating his verb; and "to attain the gentle suasion" of the Spirit by "striving," for it is, we conceive, not what the writer intends.

The other volume to which we have referred* is by the late pastor of the Baptist church at Olney; a man of power, refinement, and culture, who perhaps found Olney and memories of Cowper the exciting causes of verse. When solicited for some memorial of a thirty-two years' ministry, he prepared this volume for the press, for so good a reason as, that the Lyrics it contains were ready, while sermons were not, and his state of health forbade any effort at their production. They are the verses of an educated man, of an earnest student of the Bible, of a lover of the beautiful, and of a true thinker. In flow of feeling they are not rich; in imagination not original; though often bright with a glow from Scripture, in manner somewhat formal and strained. But they are always better in the essence than in the medium; there is a spirit in them greater than can reveal itself in the form with which it is clothed. Before this volume issued from the press, its author had entered into his rest. We have a reverent feeling towards it; and shall be glad if it commends itself to our readers by the following extracts, the first on Jacob's Dream, and the second part of a rendering of the wonderful anthem of the prophet Habakkuk.

"Oh! night, dark night, on ebon throne,
What scenes hast thou revealed!
Of worlds invisible, unknown—
By light of day concealed.
A beam of splendour shot abroad—
The azure vault was riven;
I saw the glorious throne of God,
I saw the gate of heaven.
Anon I viewed with entranced eyes,
Beneath the waning moon—
A ladder reaching to the skies,
With steps like beams of noon.
A tower of light, with radiant rings,
Where forms of sunny hue,
Descending, with their half-furl'd wings,
Crowded upon my view.
I saw the star-pav'd dread abode,
I saw the sapphire riven;
And cried, "This is the house of God!
This is the gate of heaven!"
Oh! night, dark night, on ebon throne,
What scenes hast thou revealed!
Of worlds invisible, unknown—
By light of day concealed.
Unscale my eyes—the mist disperse,
That wondering I may see
The secrets of the Universe—
Hid in eternity.
Thus waking, spoke the youthful seer—
At Bethel gazing round
Upon the unpeopled empty air,
And angel-haunted ground.
Lord! when in death I close my eyes,
To me the boon be given—
To view the lair of the skies,
And mount thereon to heaven."

*God came from Teman, and the Holy One from mount Paran.
His glory covered the heavens, and the earth was full of his
praise.—Hab. iii. 3.*

"From Teman was thy march, O holy one!
Far as the shining orbs their courses run!
The earth resounded with thy deeds of might.
Above thy radiant head,
O'er heaven thy glory spread—
A canopy of flame, a dome of rosy light.
Thy brightness dazzled mortal gaze
With piercing, blinding rays;
And, issuing from thy right hand came,
Fierce beams of kindling flame.
Red coals of fire flew from thy glowing feet;
And pestilence on murky pinions fleet;
Then in thy wrath thou didst divide the land—
The region long decreed
To Abraham's chosen seed.
The trembling mountains saw thy high omnific Hand;
And nodding, bowed their shaggy head;
And Gilead's green hills fled;

* Hymns, Odes, and Sonnets. By the late Rev.
JAMES SIMMONS, M.A., of Olney. London: Heaton
and Son.

Fear Ethiop's swarthy curtains rent;
Terror shook Midian's tent.

And wast thou angry with the river's course?
Wast thou displeased with ocean's rolling force?

Against the limpid waters was thy ire?

Thy spear shone like a star,
Emitting flame from far.

Thy chariot came in sight, thy horses winged with
fire.

Grasping thy bow, already bared—
For dreadful deeds prepared,
Onward in thunder thou didst ride;
Cleaving the Jordan's tide.

The mountains saw, astonished at the sight,
The turbid flood rushed by in wild affright;
Lifted her, suppliant hands and shrieked with fear.

The sun and moon stood still

On Gibeon's woody hill—
Then fled astonished at thy terror-beaming spear.
Nature, before thy awful eye,
With faint and timid cry,
Confessed, through all her frame, the rod—
The vengeance of her God."

THE MAP OF SOUTH AUSTRALIA.

The South Australian Court at the International Exhibition contains enough that is interesting in the shape of minerals, woods, samples of wool, of grain, and of wines, besides numerous miscellaneous articles, to make it worth while, and indeed almost necessary, to revise our notions of the colony, even after all that has been done for our instruction as to its character, capacities, and prospects. It was wisely determined by the Government of South Australia that a brief reliable account of the colony would be a desirable accompaniment to their contributions to the Great Exhibition, and might serve the country in directing the attention of intending emigrants to its advantages and resources. Such a work has been prepared by Mr. Sinnett, issued with at least a semi-official character under the authority of the Government,* and, perhaps, has found its way into the hands of many visitors to Kensington. It is, of course, but a summary of information; but it is guaranteed by the circumstances of its production as a full and accurate account of what the country is to-day, as ascertained by the latest discovery, and through the resources of the various Government departments. It sketches very excellently the history of the colony; with especial reference to exploration and the progress of settlement. Its political changes and present constitution are described; and an abstract of the Real Property Act, introduced and now administered by Mr. Torrens, is given as a solution of the problem of a cheap, simple, accurate, and expeditious system of transfer of land. The general description of the colony, for which Mr. Sinnett has the qualifications of several years' residence, and considerable travel, is very pleasing; and supplies materials for geographical works that shall be. Considerable space is justly given to the mineral wealth and the existing mining operations; and to the capacities of the wide agricultural and pastoral districts of the colony. Social matters are grouped under the heads of Emigration, Wages, and Provisions—Opportunities and Prospects of Various Classes—Public Works and Institutions—and Religion and Education. And in every respect we find South Australia more advanced, vigorous, and prosperous, than is generally known to be the case.

But the pamphlet is of higher interest to the educated public generally, for the sake of its revision of the Map of the Colony, than for any special information it contains. This map, compiled from official surveys in the office of the Surveyor-General, in the early part of the present year, contrasts strangely and suggestively with any map that is some six or seven years old. Take up one of fifteen years ago, and anyone will find no little amusement in the modification which the portraiture of the colony has undergone. The country occupied for pastoral purposes now extends from the south-eastern angle almost to the northern frontier, and to the westward for some distance inland from Fowler's Bay and Streaky Bay, near the head of the great Australian Bight. In the vast area lying between these distant points, however, there is still much country unsettled and unknown. The "runs" of the country appear on the map adjoining one another for some hundreds of miles, then gradually separated by belts of unoccupied country, and then, on the outskirts of settlement, outlined here and there like islands in an ocean. For many years it was supposed that all the country lying north-east from Spencer's Gulf was barren and worthless; and the notion was fostered by the account given by the courageous and energetic explorer, Mr. Eyre; who, though never excelled as an Australian discoverer, is said to have had an unfortunate habit of keeping too close to the sea-coast, an unfortunate knack of getting into the worst country to be found in a neighbourhood, and a somewhat liberal fancy for

* An Account of the Colony of South Australia. Prepared for Distribution at the International Exhibition of 1862. By FREDERIC SINNETT. London: R. K. Burr.

condemning all the country for an indefinite distance inland as sterile and useless. Some of the finest northern runs occupy ground which Mr. Eyre, with a bold sweep of his imagination and pen, declared to be utterly barren.

The "Flinders range" runs like a backbone through a great part of the colony. It is generally high, barren, and precipitous; and in many places inaccessible by man or beast. Some of its highest hills are 4,000 feet above the sea. But beyond this range are considerable tracts of available country; in one direction extending to "that long-regarded bugbear of Australia," Sturt's Desert, which was supposed for years to be a fair sample of all that remained unexplored. But in nothing is the new map more singularly different from the somewhat conjectural geography of the other maps, than in the definition of the boundaries of Lake Torrens. "That grand horse-shoe curve which figured so long and so conspicuously seemed really to have acquired by time a vested right to remain permanently marked on our atlases. It was one of Mr. Eyre's bold sweeps over the map"—but, it seems was very plausibly conjectured from what he actually saw. Mr. Sinnett was himself at first quite incredulous of the non-existence of the supposed old acquaintance. But the fact turns out to be, that there are many distant lakes to be seen in that direction, and mirage and imagination filled up the outline. The map of this curious district of salt lakes is still quite incomplete; but much of it has been carefully surveyed, and the old horse-shoe has been broken to pieces. Lake Torrens, however, still retains a place on the map; although shorn of its dimensions and altered in shape.

Latest explorations have revealed that where it has been held on various authorities that there existed but an unbroken dreary wilderness, there are tens of thousands of miles of country which, though as yet unoccupied by white men, are quite fit for their settlement, and distinguished by the highest productiveness.

It is very interesting to study this map, and to look at the enormous areas available for the purposes of civilised life; and we can very warmly commend the publication which has given us these few geographical facts, besides much valuable information on the progress and condition of the South Australian colony, to the attention of our readers. We wish it may serve the object of its publication, and become a stimulus and a guide to well-devised emigration.

A SKY-CLOCK.*

It has been attempted, by some ingenious and laborious person, to construct an historical clock, the figures of which shall represent periods of five hundred years, and the dial record the principal events that have occurred from the Creation to the present time. Of this timepiece the orbit of our earth is conceived to be the circle; and the earth itself answers to the large hand of a clock, traversing the circle year by year. But "as it is usual to have a small hand to record the revolutions of the large one, so that we know at a glance how many it has made since noon or midnight, it is to be supposed that on our clock in the heavens there is a recording hand at work; registering not only the revolutions of the Earth, but the events which take place during each revolution." This hand may be called the "Recorder," and moves so slowly that there are five-hundred revolutions of the earth marked by its passing from one figure to another.

Now, if such a Timekeeper is to be accommodated to actual history, some event must be selected as a central point from which distance is to be calculated. The author of this device takes, properly enough, the birth of our Lord, as such a central date; and therefore represents it by the figure XII. If, therefore, the date of 4,000 years before Christ be accepted as that of the Creation, the Recorder will have begun its work at the figure IV.; and the events from the Creation to the Christian era will fill up the eight spaces of 500 years each between IV. and XII. By the power of association, this arrangement, when once grasped, may suggest to the observer the century of every great event he finds marked on the dial: thus, at VII., with which figure, on the ordinary clock, we connect 25 minutes to an hour,—he knows the event to be 25 centuries before Christ; at IX., fifteen centuries; and so on. After XII., we have for each minute, a century after Christ: so that the recording hand is now fast approaching the IV., which completes the six thousand years for which the dial is arranged.

All this is set forth in a pamphlet, and realised on a series of charts, now lying before us. We wish to do honour to the inventiveness and careful painstaking of the author. The engraved sheets give us one complete dial, with the chief events and dates marked thereon; and separate sheets for each period of 500 years, more fully and minutely filled up with the facts of universal history. The chronology of the Timekeeper up to the period at which we have verified dates on which all

authorities are agreed, is based on our own version of the Hebrew text; and the author has written a good deal, and very loosely, on the vindication of such dates as are of the deepest interest in the sacred history. Evidently the plan has been well-studied, and has been carried out with the zeal of a religious feeling for the work.

We do not know that the result has any great value as an authority, or for consultation by the student; but its novelty may attract to the study of chronology those who now think it only tedious and dull, and its helpfulness to the memory may make it somewhat serviceable to those who have read in history pretty fully.

BOOKS RECEIVED.

Marsh's Origin and History of the English Language. Sampson Low, Son, and Co.—Sibbes' Works. Vol. III. J. Nichol.—The South Vindicated. Longman.—A Metrical Version of the Psalms. Jackson, Walford, and Co.—Praying and Working. Strahan and Co.—The Church of the New Testament. Ward and Co.—Mick Tracy. The Book Society.—The Holy Catholic and Apostolic Church; a Bicentenary Prize Essay. Ward and Co.—Primeval Symbols. Hodges, Smith, and Co., Dublin.—Waters Drawn From the Well of Life. Pickering.—The Soldier Monk. Darton and Hodge.

Law and Police.

THE ROUPELL FORGERIES.—The trial of William Roupell, the late M.P., for Lambeth, on the charge of forgery, took place on Wednesday, before Mr. Justice Byles. The prisoner had, on Monday, declined to plead, but now pleaded "guilty," declaring that he was ready to undergo the penalty of his crime. He was at once sentenced to penal servitude for life. The prisoner, upon being called upon to state what he had to say why sentence should not be passed on him, addressed the court in a calm and firm voice. His manner was cool and dignified, and his demeanour throughout the trial excited the most profound astonishment. He began by saying his life had been one fearful mistake; he did not wish to blame any one; the guilt was his alone; it was unmitigated guilt. He said he had written at great length the story of his life while in prison, but he had since reflected, and become convinced it would give unnecessary pain to others, and would do no good. He had therefore, entirely at his own instance, repressed it. It was not true that he was personally extravagant. He would not argue—he would merely state facts. It was not true that he gambled or that he was a libertine. He knew what he had to expect, and he repeated that it was a dreadful thing, but he preferred a life of penal servitude to an existence of passive remorse. He would make no appeal for mercy; he only asked his lordship to believe in his sincere repentance, and his earnest desire that justice might be done. The prisoner heard his doom with the greatest composure, and, on leaving the dock, he bowed to some of his friends in the body of the court. Some ladies who were understood to be related to the prisoner were much affected.

MR. WINDHAM AGAIN.—Mr. W. F. Windham's name is again before the public. This time his conduct has the consideration of a police magistrate at Hammersmith, whose duty it was on Thursday to investigate a charge preferred by Mrs. Windham against her husband of threatening to cut her throat. The look at the home life of the Windhams, which is got in the evidence given in the case, does not show a very attractive picture. Mr. Windham, at Boulogne, invites two strange gentlemen to pass some time with him and his wife at his house in London. They accept the invitation, and having gone out one night with Mrs. Windham, they return to find Mr. Windham drunk and asleep on the sofa. To wake him up they pour water on his head, and though at first he takes the matter good-humouredly, he subsequently becomes angry, and threatens to cut all their throats. This constituted the threat complained of. Mr. Windham now expresses sorrow, but is bound over in heavy bail to keep the peace. Not being provided with bail, he was removed by the gaoler.

THE NEW GAME ACT.—The magistrates of Leicester have given a sensible decision under the Berners-Leighton Act. A man was brought before them in whose possession were found twelve rabbits and a net. The clerk to the magistrates held that the man was properly brought before them under the Act, but that the offence to be proved was that the game had been obtained by an unlawful trespass. Mere possession was no proof of this, and if the prosecution failed to prove it the man should be acquitted. The policeman who had taken the man into custody could not prove the unlawful possession; and, therefore, the magistrates dismissed the case.

CONVICTION OF A WHOLESALE POISONER.—Several days were occupied at the Central Criminal Court last week in the trial of Catherine Wilson for the murder, by poison, of Mrs. Soames six years ago. She was found guilty, and sentenced to death. Her case is interesting as exhibiting the depth of wickedness, of cunning, and of criminal audacity to which woman's nature may faink. Eight years ago Catherine Wilson was living as housekeeper or servant with a gentleman who made his will in her favour, and very shortly afterwards died. Whether he died by fair means, or whether his death was accelerated by the object of his bounty, will never be known. There appears no positive evidence of his having died of poison, and charity—if charity is worth bestowing upon such an object—would willingly acquit her of such a crime. The gentleman was

accustomed to take doses of colchicum, so that his housekeeper knew perfectly well the mode of its operation—and she seems to have been no idle or thoughtless pupil. Left in moderately comfortable circumstances by the will in her favour, she seems to have devoted her life since that period to improving the fortune and practising the lessons she had obtained from her deceased benefactor by a system of the most wholesale poisoning. Mrs. Soames, the woman of whose murder this female Palmer has just been convicted, kept a lodging-house in London. To this house Mrs. Wilson came as a lodger, together with a young man of the name of Dixon. They had not been there long before Dixon was taken seriously and suddenly ill. All the symptoms were those of poisoning by colchicum, and in a short time he died. His mistress represented that he had died of consumption, but his lungs were found perfectly healthy. A short time afterwards Mrs. Soames herself came home one evening with a loan of £10. in her pocket. It was dangerous to carry money in one's pocket when in company with Catherine Wilson. The landlady was well and in good spirits in the evening. Catherine Wilson wanted to see her in her room. She went there, and stayed some time. Next morning she was violently ill—again with the symptoms that would have resulted from the use of colchicum. Medical assistance was called in; Catherine Wilson was indefatigable in her attentions. She gave her medicine, she gave her food; but the most soothing medicines and the most suitable food only seemed to aggravate the symptoms, and Mrs. Soames died. The £10. she had borrowed was not to be found, while an I.O.U. showed that she was indebted £10. to Catherine Wilson. That she should have borrowed £10. of Catherine Wilson, or that Catherine Wilson should have had £10. to lend her, were equally remarkable. But this was found. The affectionate friend hinted that Mrs. Soames had taken poison—indeed her head seemed to be very full of poison. The doctor suspected poison too, but had not skill enough to prove it. Catherine Wilson, however, knew a cause why she should have taken poison. There was a man who wanted to marry her and had jilted her. Nobody else knew the man, and he has never been produced. There was, however, a letter from him dated just before Mrs. Soames's death. That letter was proved to be in the handwriting of Catherine Wilson. Such facts as these, with other circumstances ably summed up by the Judge, left not a shadow of doubt that Catherine Wilson had both committed the murder, stolen the money, forged the I.O.U. for money lent, and fabricated the evidence by which she hoped to remove the guilt from her own shoulders. Three years later, in 1859, we find this interesting creature with a Mrs. Jackson, at Boston. Mrs. Jackson had drawn £10. out of the bank, and Catherine Wilson knew that she had drawn it. Mrs. Jackson was taken ill, with the same symptoms as her former victims, and died. The £10. could not be discovered, and a promissory note which was found for the sum, signed by two pretended borrowers, was proved to be a forgery. This sum seems to have set her up, for next year we find her receiving lodgers, and one of these lodgers was a Mrs. Atkinson, of Kirby Lonsdale, who in a short time exhibited the same symptoms as Mrs. Soames and the rest, and in a few days died. The evidence of murder in this case appears to have been very strong, for the prisoner was indicted upon it, and had she been acquitted of the murder of Mrs. Soames would have been tried upon this charge. The Judge, in passing sentence, expressed his firm assurance of her guilt. An attempt at murder was the only exploit of the next year; and an attempt at murder during the early part of this year, for which she was tried and acquitted, is her only known subsequent achievement.

PRICE OF COTTON.—In order to give some idea of the existing state of the cotton market we annex the prices paid for raw material in the month of September of different years during the last half century:—

1812	16d. to 26d. a pound.
1822	10½d. to 13d. "
1832	8d. to 9d. "
1842	7d. to 9d. "
1852	5½d. to 8d. "
1862	26d. to 30d. "

DISEASE IN "THE ARMY OF THE POTOMAC."—Dr. Kidd writes to the *Post* denying that the sheep disease in Wilts is the "small-pox." "I am (he says) desirous of mentioning a very extraordinary discovery recently made in America. A disease termed measles (in this country almost entirely confined to children) has raged like a plague amongst the hundreds of thousands of sick and wounded of the army of the Potomac. Now comes the curious part of the matter. The disease in America, in the first instance, has been distinctly traced, and proved to have arisen from clouds of microscopic dust or spores arising from large quantities of rotten fermenting straw, that some wicked (oute) contractor had supplied to fill the soldiers' bed-ticks. Wherever the measles has raged there the rotten straw has been; where the measles has not been the beds were of good straw, inferior cotton, feathers, &c." I do not believe sheep can take "small-pox" at all, and certainly the present disease, as it is described, is more of the nature of some of the affections just referred to. I can quite imagine the poor things bedded or lying at first on straw; the new disease spreading then by infection, or as yeast spreads (hence we call these disease zymotic). The hint may be useful at any rate to some of our farmers who do not trouble themselves much with zymotics or spores; the sheep at present, too, seem to be killed by over-dosing."

* *The Timekeeper in the Sky.* A Series of Historical and Chronological Diagrams. From the Creation to A.D. 1861. London: Edward Stanford.

A Survey of the Timekeeper in the Sky. Ibid.

OCT. 1, 1862.

Gleanings.

Mr. Douglas E. Jetold, son of the author, has enlisted in a Federal regiment.

Angling is becoming quite a fashionable sport with ladies in the north of Scotland.

Gibson has sold his coloured Cupid for fifteen hundred pounds.—*Court Journal*.

The subscription for a monument to the late Count Cavour now amounts to £74,698.

A farmer of Haubourain (Nord) has just tried with success the experiment of accelerating the fattening of cattle by the use of cod-liver oil.

Mr. A. W. Bennett has in the press, as one of his series of photographic gift-books, an edition of Scott's "Lady of the Lake," illustrated with photographs of the scenery of the poem.

Mr. Story, the American sculptor, has sold his splendid statues of "Cleopatra" and "The African Sibyl" for 8,000 guineas. The fortunate purchaser is Mr. Morrison.

Another fatal accident has occurred in Switzerland over the Gemmi Pass. A lad was on a mule which swerved and both fell over and were dashed to pieces.

The Rev. Newman Hall, LL.B., at the recent National Eisteddfod of the Welsh bards and literati at Carnarvon Castle, was initiated with great ceremony into the mysteries of Druidism, under the Druidical name of "Dunawd."

It is said that we are to have soon, from a tried and competent historian, a volume of history in which some 1,300 letters of John Knox, never before published, will be made the basis of some chapters on Scottish affairs.—*Edinburgh Courant*.

EXHIBITION MORALS AND MANNERS.—It is publicly stated that there has not been a single act of violence committed in the Exhibition building since the opening; and that the bad money taken has been under 50%, including only one bad half-sovereign.

Among the numerous works announced relating to the Bicentenary, are "Independency; a Deduction from the Laws of the Universe," by the Rev. Evan Lewis, F.R.G.S.; and "A Bicentenary Present for Sunday Scholars," both issued by Mr. Elliot Stock, of Paternoster-row. The same house announces "The Christian Bishop: his Office and Qualifications," by the Rev. Hugh Stowell Brown, of Liverpool.

The celebrated Dutch sculptor, M. J. W. Del Campo, has presented the Crystal Palace with a very fine bust of William III., the reigning King of the Netherlands. The bust is a fine work of art, and makes an interesting addition to the portrait gallery in the palace. So generous an act of a foreigner deserves public appreciation and recognition by the press. Such courtesies form the links that bind countries together in cordial amity.

POSTING THE WRONG LETTER.—A farmer residing in a strath not a hundred miles from Perth, had occasion to think that his farm was too heavily rented, and lately wrote a respectful letter to his proprietor, asking for a reduction in rent. At the same time he wrote a letter to his brother, stating that he had written a letter to his — screw of a hair, asking for a reduction of rent, and that if he did not give it he intended to sell off the crop on the farm, and leave the place with not a penny for rent. The letter intended for the brother was enclosed to the proprietor, who, as can easily be imagined, lost no time in taking steps to protect his own interests.—*Courier*.

The following copy of an epitaph in the Church of St. Just, Cornwall, has been sent to us by a correspondent:

READER!

This tablet that graces this ancient pillar is dedicated as a small gratuity to maternal sorrow by a disconsolate mother for an only child, born an orphan and well acquainted with the thorny paths of affliction. Unfortunate voyager! He received his dismissal February 18, 1801, from this vale of tears, where the fluctuating scenes of sorrow are perpetually changing, the mournful voice of woe is ever heard, and care, anxiety, and pain make up the dismal variety. Alas! gentle passenger, perhaps thou mayst in thy pilgrimage through this solitary region, taste this the bitterest cup of affliction. "But God tempers the wind," said Maria, "to the shorn lamb." For know, O thou hereditary heir of corruption, that Adam wept when the Archangel recounted to him the miseries of human life although not of woman born.

BARNUM OUTDONE.—A Berlin letter tells the following amusing story of a hoax:—"A member of the company of players at Callenbach's Theatre was to have a benefit night, and the question was how to get together a good audience, as the usual attendance at that place of amusement, even if doubled, would produce far too slender a sum to satisfy the expectations of a benefit night. Accordingly, some days before the memorable evening, there appeared in all the Berlin papers an advertisement to the following effect:—'A gentleman, who has a niece and ward possessing a disposable property of 15,000 thalers, together with a mercantile establishment, desires to find a young man who would be able to manage the business, and become the husband of the young lady. The possession of property, or other qualification, is no object. Apply to —.' Hundreds upon hundreds of letters arrived, and as the place of assignation was a certain box in the theatre, the house was crowded to suffocation."

DR. GREGORY OF EDINBURGH.—Of eminent physicians Dr. Gregory, of Edinburgh, was as remarkable for his amiability as for his learning. It was his custom to receive from new pupils at his own house the fees for the privilege of attending his lectures. Whilst thus engaged one day, he left a student in his consulting room, and went into an adjoining

apartment for a fresh supply of admission tickets. In a mirror the doctor saw the student rise from his seat and sweep into his pocket some guineas from a heap of gold (the fees of other students) that lay on the consulting-room table. Without saying a word at the moment, Dr. Gregory returned, dated the admission ticket, and gave it to the thief. He then politely attended him to the door, and on the threshold said to the young man, with deep emotion, "I saw what you did just now. Keep the money, I know what distress you must be in. But for God's sake never do it again—it can never succeed." The pupil implored Gregory to take back the money, but the doctor said, "Your punishment is this, you must keep it—now you have taken it." The reproof had a salutary effect. The youth turned out a good and honest man.—*A Book about Doctors*.

At the International Exhibition, in Class 2, there is shown by Mr. Waters, of 2, Martin's-lane, Cannon-street, London, a preparation of that valuable stimulant, Quinine, in the form of wine. Dr. Hassall, as well as the "Lancet" newspaper, report highly of its merits. Copies of numerous medical and other testimonials are forwarded on application to Mr. Waters, who, in order that "Quinine Wine" shall be available to all classes, has arranged for its sale by Grocers, Chemists, Italian Warehousemen, and others, at 30s. per dozen quarts.—London Paper.—[Advertisement.]

HOLLOWAY'S PILLS.—**ENJOYMENT OF LIFE.**—When the blood is pure, its circulation perfect, and the nerves in good order, we are well. These pills possess marvellous power in securing these great secrets of health, by purifying, regulating, and strengthening fluids and solids. Holloway's pills can be confidently recommended to all persons suffering from disordered digestion or worried by nervous fancies or neuralgic pains. They arrest acidity and heartburn, dispel sick headache, quicken the action of the liver, and act as alteratives and gentle aperients. The weak and delicate may take them with out fear. Holloway's pills are eminently serviceable to the invalid of irritable constitution, as they raise the action of every organ to its natural standard, and universally exercise a calming and sedative influence.—[Advertisement.]

Births, Marriages, and Deaths.**BIRTHS.**

KETTLE.—Sept. 20, the wife of the Rev. G. Kettle, of Burton-on-Trent, of a son.

PERKINS.—Sept. 24, the wife of the Rev. Joseph Perkins, of Duxford, Cambridgeshire, of a son.

MARTIN.—Sept. 25, the wife of the Rev. James Martin, Nottingham, of a daughter.

BUTLER.—Sept. 26, at Headingley-hill, near Leeds, Mrs. Edward Butler, of a daughter.

MARRIAGES.

KITCHIN-HUNTER.—Sept. 11, at St. Andrew's Chapel, North Shields, by the Rev. A. Jack, Mr. William Kitchin, druggist, Whitehaven, to Miss Agnes Maria Hunter, of North Shields.

CLARKE-ANDREWS.—Sept. 16, at Braehead House, Killmarnock, by the Rev. Professor McMichael, D.D., brother-in-law of the bride, William Clarke, Esq., Rotherham, to Euphemia Baird Jamieson, daughter of D. R. Andrews, Esq.

GUTTERIDGE-SIDDALL.—Sept. 17, at Salem Chapel, Dewsbury, by the Rev. D. Sheldon, Mr. Francis Gutteridge, of Huddifield, Manchester, to Selina Jane, youngest daughter of Mr. W. Siddall, of the firm of S. and W. Siddall, Dewsbury.

HAUGHTON-WHALLEY.—Sept. 17, at Cavendish-street Chapel, by the Rev. J. T. Barker, B.A., Amos, third son of Mr. John Haughton, Ryecroft-place, Ashton-under-Lyne, to Grace, eldest daughter of Mr. John Whalley, of Gorton.

WHITWELL-FRY.—Sept. 17, at the Friends' Meeting-house, Bristol, Wm. Whitwell, of Stockton-on-Tees, son of William Whitwell, of Kendall, to Henrietta Jane, youngest daughter of Joseph Fry, of this city.

BATEMAN-JACKSON.—Sept. 18, at Howard-street Chapel, Sheffield, by the Rev. R. C. Lumsden, F.R.G.S., F.R.A.S., Mr. N. Peterson Bateman, Cork, to Emily Jane, second daughter of the late Mr. William Jackson, Sheffield.

WEBSTER-SMEAL.—Sept. 18, at the Friends' Meeting-house, North Portland-street, Glasgow, Richard Webster, of Blackburn, to Hannah, eldest daughter of the late James Small, surgeon, Glasgow.

BASSETT-MILLER.—Sept. 18, at the Independent Chapel, Grantham, by the Rev. Edmund Crisp, Joseph Bassett, Esq., of Sheffield, to Eliza, second daughter of Charles Miller, Esq., of Grantham.

GOODWIN-GRELLIER.—Sept. 20, at the Congregational Church, York-street, Walworth, by the Rev. Paul James Turquand, cousin to the bride, Wm. Goodwin, of Tryon's terrace, Hackney, to Lucy, second daughter of the late James Grellier, Esq., of Dorking.

OLDRING-EDWARDS.—Sept. 23, at the Independent Chapel, Bungay, by the Rev. C. S. Carey, Mr. George Oldring, of Thetford, Baptist minister, to Maria, eldest daughter of the late Mr. James Edwards, of Ilketshall, St. Andrew.

HARDY-POOLE.—Sept. 23, at Bloomsbury Chapel, by the Rev. W. Brook, C. Hardy, Esq., of Clapton-square, Lower Clapton, to Mary Emily, daughter of J. Poole, Esq., of Harrington-square, Hampstead-road.

WOODHALL-MARSDEN.—Sept. 24, at the Congregational Church, Cemetery-road, Sheffield, by the Rev. Brewin Grant, B.A., Mr. Thomas Woodhall, to Mrs. Ruth Marsden, both of Staleybridge.

GOODWIN-TAYLOR.—Sept. 24, at Hope Independent Chapel, Greenacres Moor, Oldham, by the Rev. R. M. Davies, Mr. Humphrey Goodwin, to Miss Hannah Taylor, both of Corporation-street, Oldham.

LOCKHART-OLIVER.—Sept. 24, at Arthur-street Chapel, Walworth, by the Rev. William Howison, Mr. F. G. Lockhart, of Harpenden, Hertfordshire, to Mary Oliver, daughter of Mr. E. J. Oliver, of Chatham-place, Walworth, and granddaughter of the late Rev. John Chin, of Lion-street, Walworth.

WALKER-ARMITAGE.—Sept. 25, at the Upper Independent Chapel, Heckmondwike, by the Rev. J. Shillito, of Dewsbury, Joseph Walker, Esq., of Dewsbury Mills, to Jane, relic of Mr. Robert Armitage, of Heckmondwike.

TRITTON-SQUIRE.—Sept. 25, at Craven Chapel, London, by the Rev. William Griffiths, M.A., of Great Yarmouth, the Rev. W. Tritton, Independent minister, of Great Yarmouth, to Eliza, daughter of Mr. William Squire, also of Great Yarmouth.

MUNRO-YOUNG.—Sept. 25, at Regent-square Church, London, by the father of the bride, Colin Munro, Esq., of Brisbane, Queensland, eldest son of Captain Munro, Dollar, N.B., to Mary Neill, eldest daughter of the Rev. Dr. Young, of London, and granddaughter of the late Rev. Dr. Waugh.

JOHNSON-PEARMAIN.—Sept. 25, at the Congregational Chapel, Steeple Morden, Cambridgeshire, by the Rev. Joseph Stockbridge, Samuel Welton, eldest son of Mr. J. Evans Johnson, of Walworth, to Mary, youngest daughter of Abram Pearmain, Esq., of Steeple Morden.

GRAY-HIRST.—Sept. 29, at Oxford-place Chapel, Leeds, by the Rev. W. Williams, Mr. James Gray, of Burley-street, to Sarah Jane, only daughter of Mr. Lockwood Hirst, of Kirkgate-street, Leeds.

DEATHS.
MOFFAT.—August 6, at Mangiri, near Kuraiman, South Africa, Robert, the elder son of the Rev. Robert Moffat, aged thirty-five.

MARSH.—Sept. 20, at Aylesford, Kent, the Rev. Edward Garrard Marsh, M.A., canon of Southwell, and vicar of Aylesford, in his eightieth year.

CLAYTON.—Sept. 21, at Bath, aged nineteen, Miss Sarah Ellis Clayton, granddaughter of the Rev. John Clayton, formerly of the Poultry Chapel, London.

BULL.—Sept. 24, at 11, Kingsland Crescent, Rebecca, the wife of Mr. James Bull.

NEVILLE.—Sept. 26, at 5, Albion-road, St. John's Wood, to the great grief of her husband, Margaret, wife of the Rev. Christopher Neville.

THOMAS.—Sept. 28, at 64, Peter's-road, Mile-end, aged three years and eight months, Annie Ellis, daughter of the Rev. John Thomas, of Sion New Chapel.

RICHARDS.—Sept. 29, at the Arboretum Lodge, Worcester, aged sixty-one years, Mr. John Richards, late glove manufacturer of that city.

MACKENZIE.—Lately, Mr. William Forbes Mackenzie, of Portmore, N.B. As a legislator, Mr. Forbes Mackenzie's name threatens to live longest in connexion with the parentage of the Public-houses Act of 1852.

Markets.**CORN EXCHANGE, LONDON.**

Though the supply of English wheat this morning was only moderate, it was quite neglected, and nearly the whole was left over unsold, though offered at lower rates than Monday last. Fine foreign met a fair sale, without alteration in value; but the trade for inferior descriptions continues extremely dull, and sales very limited. Malting barley was 1s to 2s per qr, and foreign for grinding fully 6d per qr cheaper, with a limited demand. The trade for beans and peas was dull, at barely last week's prices. The arrivals of foreign oats during the week were very moderate, but there are a good many offering by rail, and such were from 6d to 1s per qr under the prices of this day so'n-night. Fine fresh old foreign oats were fully as dear as last Monday, but inferior sold slowly at 6d per qr decline.

BREAD.—The prices of wheaten bread in the metropolis are from 8d to 9d; household ditto, 6d to 7d.

BUTCHERS' MEAT, ISLINGTON.

There was a full average supply of foreign stock on sale in to-day's market, in moderate condition. On the whole, sales progressed slowly, at a slight decline on previous rates. With home-fed beasts, as well as from Ireland, we were reasonably well supplied, but their general weight and quality was by no means prime. All breeds commanded less attention than on Monday last; indeed, the demand for them may be considered heavy, at a decline on late rates of 2d per siba, and at which a clearance was not effected. A few very prime Scots and crosses realised 4s 8d per siba, but the general top figure for beef did not exceed 4s 6d per siba. The receipts from Lincolnshire, Leicestershire, and Northamptonshire, comprised 2,850 shorthorns, &c.; from other parts of England, 700 various breeds; from Scotland, 7 Scots and crosses; and from Ireland, 1,200 oxen and heifers. For the time of year there was an average show of sheep. The condition of the stock was good. Downs and half-breds moved off slowly, at barely former prices. Other breeds were in a sluggish state, and 2d per siba lower than last Monday. A few pens of the best Downs realised 5s 4d per siba. The supply of calves was moderate, and changed hands slowly, on former terms, viz., from 4s to 5s per siba. No change took place in the value of pigs, but the pork trade may be considered steady, but by no means active.

Per siba. to sink the offal.

a. d.	s. d.	a. d.	s. d.	a. d.	s. d.
Inf. coarse beasts	3 0	3 2	5 2	Prime Southdown	5 2
Second quality	3 4	3 8	3 8	Lambs	0 0
Prime large oxen	3 10	4 4	4 4	Lge. coarse calves	4 0
Prime Scots, &c.	4 4	4 6	4 6	Prime small	4 8
Coarse inf. sheep	3 6	3 8	3 8	Large hogs	3 10
Second quality	3 10	4 4	4 4	Neatsm. porkers	4 6
Pr. coarse woolled	4 8	5 2	5 2	Suckling calves, 10s to 21s. Quarter-old store pigs, 19s to 29s each.	

NEWGATE AND LEADENHALL.

The supplies of meat on sale at these markets to-day is moderate. Good and prime beef, mutton, veal, and pork, move off somewhat freely, at full quotations. Inferior qualities are in slow request; nevertheless, prices rule firm.

Per siba by the carcass.

a. d.	s. d.	a. d.	s. d.	a. d.	s. d.
Inferior beef	2 8	3 0	3 0	Small pork	4 8
Middling ditto					

OIL, Monday, Sept. 29.—Linseed oil is firm, at 4s 3d per cwt on the spot. For rape there is a moderate demand, at full prices. Olive, cocoanut, palm, and fish oils are in fair average request, and the quotations rule firm. Naval stores are dull, and prices have a downward tendency.

FLAX, HEMP, COIR, &c., Saturday, Sept. 27.—The flax market continues very firm, and prices are fully supported. Hemp is in moderate request, clean Russian being quoted at 40s to 40s 10s per ton. Jute moves off slowly, on former terms, but the value of coir goods is well maintained.

COALS, Monday, Sept. 29.—Market heavy, at the rates of last day. Stewarts 1s, Lambton 1s, Eden 1s 6d, Tees 1s 9d, Thorpe 1s, Holywell 1s 6d, Hedley 1s 6d, Tanfield 1s 6d, Hartley 1s, South Keloe 1s 6d.—Fresh arrivals 27, left from last day 9.—Total, 26.

TALLOW, Monday, Sept. 29.—Our market is still far from active; nevertheless, prices rule steady. P.Y.C. is quoted at 4s to 4s 6d per cwt on the spot, 4s 6d for the last three months, and 4s 3d for January to March delivery. Rough fat is selling at 2s 6d per lb.

Advertisements.

WANTED, a SITUATION, by a YOUTH of good abilities, in his eighteenth year. Has served thirteen months in an Auctioneer's Office, but left on account of his master's failure. Can be well recommended.

Address, Mr. Combes, Wallmead Farm, Tisbury, Wilts.

THOMAS COOPER'S ENGAGEMENTS for the Year 1862 are all in SCOTLAND. Letters from English friends (who have not received Printed Lists) will be forwarded to him if addressed, "Thomas Cooper, Lecturer on Christianity, care of Mr. G. C. Stewart, 10, South Bridge-street, Edinburgh."

NONCONFORMIST.—BACK NUMBERS WANTED.

1848.—Jan. 5th to May 10th inclusive; June 7, 21; July 19; October 4.

1849.—March 28.

1850.—January 16, 23; June 19.

1851.—Feb. 12; May 28; July 2, 9, 30; August 6; Sept. 10, 24.

1852.—April 14, 21; May 8, 19; June 2, 9, 23; August 4, 18; October 27.

1854.—January 4.

1857.—January 7, 14.

Apply to Z., "Nonconformist" Office, 18, Bouvierie-street, Fleet-street, E.C.

H AIR DYE! HAIR DYE! HAIR DYE!

GILLINGWATER'S ANTRAPILATORY is the best Hair Dye in England. Grey, red, or rusty hair dyed instantly to a beautiful and natural brown or black without the least injury to hair or skin, and the ill effects of bad dyes remedied. Sold by all Chemists and Perfumers of repute, and by the Proprietor, W. Gillingwater, 96, Goswell-road. Sent free to any railway station in the kingdom, in cases, 3s. 6d., 6s. 6d., and 10s. 6d. each. Beware of Counterfeits.

H AIR DESTROYER for removing superfluous hair on the face, neck, and arms. This great disfigurement of female beauty is effectually removed by this article, which is easily applied, and certain in effect. In Boxes, with directions for use. 3s. 6d. each. Sent free to any railway station, and may be had of Perfumers and Chemists, and of the proprietor, W. Gillingwater, 96, Goswell-road. Beware of Counterfeits.

B ALDNESS PREVENTED.—GILLING-

WATER'S QUININE POMADE prepared with camphor restores the hair in all cases of sudden baldness, or bald patches where no visible signs of roots exist, and prevents the hair falling off. In bottles 3s. 6d. and 6s. 6d. each. May be had of all Chemists and Perfumers, and of the proprietor, W. Gillingwater, 96, Goswell-road. Sent free to any railway station. Beware of Counterfeits.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette*.

Recommended by the following eminent Surgeons:—William Ferguson, Esq., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; G. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalene Hospital; T. Blizard Curling, Esq., F.R.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer,

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 1s, 2s, 2s 6d., and 3s. 6d. Postage, 1s.

Price of a Double Truss, 3s. 6d., 4s., and 5s. 6d. Postage, 1s. 8d.

Price of an Anabolic Truss, 4s. and 5s. Postage, 1s. 10d.

Post-office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c. The material of which these are made is recommended by the faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS, and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., to 16s. each. Postage 6d.

John White, Manufacturer, 228, Piccadilly, London.

I F THIS SHOULD MEET THE EYE of any one troubled with Wind in the Stomach, Indigestion, or Biliousness, take Page Woodcock's WIND PILLS. Ten years of success have proved them of sterling merit. Of all Medicine Vendors at 1s. 1d. and 2s. 9d.; or free by post for fourteen or thirty-three stamps from PAGE D. WOODCOCK, Chemist, Lincoln.

HARPER TWELVETREES' WASHING MACHINE for the MILLION, PROTECTED BY HER MAJESTY'S ROYAL LETTERS PATENT,

Can be worked by a child, and will wash as many clothes in a few hours, especially if used with "HARPER TWELVETREES' SOAP POWDER," as a woman can wash in two days by the old method of hand-rubbing, besides doing the work better, with half the soap, water, and fuel. All who have tried it admit that it is the cleanest, most simple, speedy, effective, and economical Machine ever invented. As a CHURN for making BUTTER is it remarkably effective, and worthy the attention of DAIRY-KEEPERS.

Hundreds of these Machines are now in constant use throughout the kingdom.

Directions for use are forwarded with each Machine; and purchasers may feel assured that attention to the instructions will secure perfect satisfaction.

READ WHAT OTHER PEOPLE SAY:

From the Rev. JABEZ BURNS, D.D., of Paddington, Author of "Christian Philosophy," "Sketches and Skeletons of Sermons," "Pulpit Cyclopedias," "Light for the Sick Room," and numerous other valuable theological works.

"Your Washing Machine has been fairly tried in our family, and by its use a month's washing is got through in five hours and a half, and the clothes are much more thoroughly cleansed than by the old system, which involved the labour and inconvenience of twelve or thirteen hours for three weeks' washing. I trust this invention of yours will produce a domestic reformation through the length and breadth of the land."—April, 1862.

From Commander JAMES STUART, R.N., Stratford, Essex.

"Dear Sir,—Your 'Washing Machine' is quite a success. It accomplishes all it professes to do, and is a great boon to households."—Jan. 27, 1862.

From the Rev. J. MAKEPEACE, Union Chapel, Luton.

"I have to acknowledge the safe arrival of the 'Washing Machine.' It was tried yesterday, and the results are briefly these:—1. The saving of soap is about one-half. 2. Instead of washing every fortnight, we need wash only once in three weeks, thus saving the difference in the woman's wages and the cost of firing, besides ridding us of the nuisance of frequent washings. 3. The linen looks beautiful, having a better colour than by the old process. Moreover, there was no boiling, nor did anything require rubbing, except the feet of stockings."—Jan. 15, 1862.

From Mrs. DAY, Carlisle-Terrace, Bow, Middlesex.

"Your Washing Machine answers admirably. It does wonders. I have been able to accomplish a month's wash in three hours. The Machine is even more than you represent it to be. For the last three washes I have done the sheets, pillow-cases, table linen, toilette covers, &c., without previously soaking them, and they have been perfectly clean and stainless. I am satisfied that your machine only requires to be known and it will be fully appreciated."—April 28, 1862.

Copy of a letter forwarded to a lady residing near Andover, by a previous purchaser.

"Feb. 19, 1862.—Madam,—The 'Washing Machine' advertised by Harper Twelvetrees answers so well that my wife says she 'would on no account part from it.' I had inspected several washing machines of various makers, but did not approve of any of them. The sight of Mr. Twelvetrees' machine convinced me that it was the article that has long been required, and I am perfectly satisfied with the work it accomplishes.

The washerwomen are somewhat alarmed at the innovation. You must, therefore, be certain when you try the machine that it gets fair play. This fact alone is a high commendation of the machine.—I am, madam, &c., &c.

From JOHN KELLY, Esq., C.E., Roscommon.

"Having used the 'Washing Machine' for several weeks, I am pleased to inform you that it turned out several batches of clothes in a few minutes, and so perfectly clean that the bystanders were astonished. I think it is beyond the reach of human ingenuity to devise a cheaper, more simple, and efficient domestic machine."

From Mr. W. H. COULTAS, grocer, Minchinhampton.

"I received the 'Washing Machine' safely, and we used it yesterday. It does its work well, and is all you represent it to be.—Jan. 28, 1862."

From Mrs. JACKSON, Warwick Hall, Aspatria.

"I have fairly tested the ability of your 'Washing Machine,' and am glad to find we get through the washing much quicker and easier than by the old plan. The laundress at first was certain that no plan could equal her own, but is now a convert to your process."—Feb. 22, 1862.

From Mr. G. GILES, 12, Sidney-place, Commercial-road East, London, E.

"We have used the 'Washing Machine' twice, and consider it a first-rate article. There is scarcely any trouble with it, as you may believe when I tell you that our washing commenced at eight o'clock, and was over by ten. What with the saving of time, labour, soap, and fuel, my wife says that our wash was done at about one-third of what it was usually cost us.—Feb. 23, 1862."

From Mr. F. P. HUBBARD, Chemist, Walsall.

"Our washerwoman used the 'Washing Machine' last week. We find that the washing is done much more expeditiously, and with much less labour, than formerly; also that there is now a convert to your process."—Feb. 18, 1862.

From Mrs. MILLIS, Smarden, Kent.

"To-day I have been superintending assisting in the first operations of the 'Washing Machine.' We have succeeded capitalily. It does its work well, and so far I pronounce it excellent, and a great acquisition to the list of household utensils. I can testify most satisfactorily as to the saving of time, labour, soap, and fuel. We had a heavy five weeks' wash for five of us, with sheets, table linen, shop aprons, towels, &c. All were put in soak yesterday afternoon, and we commenced washing about eight o'clock this morning, and all was finished by half-past three. I have usually had two women one day, and one woman the second."—Feb. 20, 1862.

From Mrs. COOK, 22, Newgate-street, London, E.

"We have used the 'Washing Machine' twice, and consider it a first-rate article. There is scarcely any trouble with it, as you may believe when I tell you that our washing commenced at eight o'clock, and was over by ten. What with the saving of time, labour, soap, and fuel, my wife says that our wash was done at about one-third of what it was usually cost us.—Feb. 23, 1862."

From Mrs. MILLIS, Smarden, Kent.

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